

THE GLASSE OF
MANS FOLLY,
AND
MEANES TO AMENDMENT,
*for the health and wealth of soule
and body.*

The second Edition.

*This Glasse of Mans folly, is that we may know,
The cause of the cruelty, which daily doth flow.
Such pawning, such pissing, such gryping for gaine,
And great greedy gathering, as purchase our paine.
Such Whores and such Theeves, Bankrupts, and Beggars,
Quarrellers, Fighters, and merciless Murderers.
Such wrangling for wealth, and care for to get,
Such losse of soule health, as canker shall fret.
Such enill, and such enuy, heart-hatred, and strife,
Such serving of Satan betwene Man and Wife.
In this Booke is shewed, diabolus demises,
And also reproved, his subtil enterprises.
Therefore (gentle Reader) deale thou not so rashly,
To reprove with reproching the thing that mislikes thee.
The Learned allowes this, which vertue imbrace,
For none but ill actions, it seekes to desace.
And if it doe touch thee, turne praying to praying,
Least Zelotipus Deus, correct thy game-saying.*

L O N D O N

Printed by T. C. for I. H. 1615.

Edward Doyer
owner of this book.
1617.



TO LOVERS OF VER.

*tue, and Haters of vice, bee
Grace and Peace.*



Blessed & deerely bought by *Iesus*,
this *booke* doth disprooue, that most
doe loue, and is liable to the leaude.

It is like that such as loue theyr
sinnies heerein reprooued, will mis-
like it, & mee, for reproouing: for
strickers at vices, are strooke with calumnies. There-
fore to Gods children is my dedication, to patronize
it when the impious despise it. I made it that God
may be *glorified*, you comforted, the wicked rebuked.
I beseech you accept it, as a Mite cast among greater
Teasures, for Gods word is the warrant. If any object
there be many good books extant, It is requisite: for
people be many, & sinnes do multiplie: Grudge at no
good bookes, grieue for sinne. Wee may admire and
lament for those of ridiculous Ribauldrie, which de-
rogates Gods glorie. The Inuenter, Printer, Seller,
and Buyer, must remember they are meanes to winne
the diuell darlings. It is odious how by many they are
perused and iterated, but the good refused. It doth di-
vulgate that sathan win and winewvs, & that the tares
his Adherents, spring thicker then the good Corne.

It is grievous to thinke how wee grieue our good
God. Impietie is so spread that there was neuer more
neede of reproofe. The best Bookes please not the
proude, *Momus* maligneth. Herein is expresse com-
fort for the contrite, severity for the obstinate, whose
stonie hearts deserues hammers, for their sharpe
speech is requisite. *Valere.* A 3 *Cam-*

*Comibibo counselleth not to be counselled,
and would the Author alter.*

VHy trouble you my merry minde?
I cannot loue nor like yee:
Vnto my corps you are vnkinde,
Somuch to moue and minde mee.

It is your losse it gets no gaine,
Your Pen your profite hinder:
For to reſtaine from pot is paine,
My ioy is carnall pleasure.

My Mates and I will looke awry,
With frowning face wee view yee:
Boore Bibax back-bites bitterly,
Superbia doe iniure thee.

Capillatus hee will worke thee hate,
It you make bookes to braide vs:
Wee are at ease, com, be our mate,
In pleasures great not grieuous.

Astutus will thee despise,
Aleator caſteth in his lot:
Salax againſt thee doth deuise,
Refuſe thy Pen, let's fill the pot.

Conſtancie conſented to.

Fear not the face of *Fancie* fine,
No leaue of life, nor loue of *Time*:
Seeks thou the ſafetie of their ſoules,
In God put thou thy truſt.

Thy Booke good people well doth like,
Send forth therefore this *Dow*:
To bring with ioy in *Arke* aright,
By means of God his loue.

Pray thou to God this worke to bleſſe,
That it may hale to Heauen:
God glorious is, all praiſe to him,
Good people ſay Amen.

Optime Deus eſto nobiſcum, nunc & in annu.

THE GLASSE OF MANS FOLLIE.



Although little considered of some, (yet are they not ignorant of this) that we should live according to God. will revealed in his word, & be carefull to win each other; doing our industry to shew the things he hath commaunded, deterring and reprovving that hee hath forbidden. And amitie both animate vs to illustrate Gods glorie in all our actions, (which is the finall cause of mans Creation) therefore mentioned in this *præludum*. Such follow not their phantasies, as our adversaries of the truth doe: for setting Jesuits and bloody Papists call stocks and stones Lave-mens bookes, yet God Omiscient doth convince it. Confounded be all they that serve graven Images, that boast themselves of Idolles. *Esay*, 42. 8. I am the Lord, that is my Name, and my glorie will I not give to any other, neither my praise to graven Images. Saint David teacheth vs the true way that directed him right. *Psal.* 119. 105 Thy Word is a lampe vnto my secte, and a light vnto my path. In which as in a myrrour if we search with true prayer, we shall see light more fulgent then the bright Sun beames, to shewe vs the way to walke to Gods glorie. From which Canonically rule Salomon makes an averaion: Therefore in hate to him, and love to man, here is reprovved, Not using the Aleuting-house for necessitie, but the common and accustomed sinne of Drunkenness, that daily increaseth: From which except with spade we re-fraine, we procure Gods high displeasure to be powred ever vpon vs.

The Apost. *S. Paul*, indued with a heavenly spirit, fore-knowing future things, wth *præmonition*, giveth a caveat; 2.
Ti-

Timoth: 3. This know also that in the last dayes, perillous times will come; for men shall be louers of theyr owne selues, which is to be vnderstood of the inordinate loue of theyr bodies, for while we liue so, we are enemies to our soules, which are our selues. *Corpora nostra non sunt nos.* Our bodyes are not vs; *Rom: 8. 13.* To the which we are debtors, but not to liue after the flesh. Yet still wee the bel- lie, and sainte the soule: delighting so in liquo; that there to we lust. Welly-gods abuse theyr bellies, they can carouse at all times, theyr lie vs not, as much in one day as might serue some men ten: So impudent and shamelesse, that they rather boast thereof than be ashamed. *Bibax* addicted to *Bibaculus*, in *Cliaut* to *Bacchus*, frequenting *Bachanal* till he be *Bacchatus*. The deceiver inticeth to ex- cesse to torment vs. Some seldome cease, but are exorbi- tant fro godnes, sterible to follie, pliant to impietie, with delectation in such doings. Theyr obvious actions & felues affections are not fixed on God to loue him, and with feare to offend him, except a seruile feare, as *Sathan* hath; it is to be feared, some want it. For though some do boast they are saved by Christ, they vende him in theyr deedes. The fruits betrayes the heart to be false: The foole hath said in his heart, there is no God: their deedes say, so do they. The sucking sinne is as common as the Cartway, which is to be deplored, and daylie reprovied. Such *festinacion* not to be fasting, to fasting, turning pot after potfull into wide weasands, and bias bellies making them gutters of gulpers, and swilltubs for synne. Unsattiable in receiuing, and ready in expelling, nexte the Doze so perspicuous, as theyr priuities may be perceined. Then againe, into the Den with an *Anthem*, all & fetch, haue for halfe, not ha- uing ariditie, yet a pint at a draught drawing destruction. *Campmula* catcheth them, the Tap-carrier inticeth them, to poluze in pots plentifully, trip and turne a Dye dainti- ly, sweare and stare, let and tell, cogge and lye leaudly, in the blind Ale-house not licenced, where the Host sits halfe rotten,

Psalm: 14:

rotten, voyd of fealtie, full of fallacie, like the Image in
time of blindnesse, which shaked the head meriliest to them
that gane most: So excessse makes men beasts and woyle;
Modum adhibent appetitui, They measure their appe-
tites by the rule of necessitie: but men with reason, be-
come vnrasonable, of whom it is written, Esay 22. 23.
Let vs eate and drinke, for to morrow we shall dye. *Ede,*
bibe, iude, is the Epicures felicitie. Christ saith, Let no-
thing be lost; but they spill and spoyle. Combibo ca-
rous till Colon cracke, hee blowes and boasts he must not
be miserable, not rememb'ing the misery of thousands
ready to miscary for want of that hee wastes. Math. 5.
Blessed are the mercifull; but excessive Suckpots they
themselves miscreants without comiseration, sympathy,
or fellow-feeling of famished folks and children. They pit-
tie not their owne spirituall misery how Satan deludes
them of the Benisson; but are foggie, full of fastinitie, loth
to linqvish, like to languish, and illiterated, not knowing
a letter, he fills the Chimney end with Præbibo tibi; and
Lice often sitter for that place then Latine. Lazie Lads
likes it, and calles for ligno; lively. Meretrix is an inticer
to the slaughter. The lewde are delighted; for they re-
prooe not impietie, but get impiously, and spend prodig-
ally, till that got with a reach, is lost by a stretch. True
dealers are spighted, which mislikes their misdoings, and
spends as riches extends. There be Victualers farre off
and nere me, that honour God by their victualing: they
reprooe their guests for great drinking, rude talke, and
swearing, not hauing their houses dennes for Diuels.
Some others, like Proteus (which would change him-
selfe to al likenes) frame themselves as euery man is affe-
ctioned, flatterring those that plye the pot fastest, no affloni-
tie delayed. So youth prone poise, and without a penny,
departs in anrietie. The prodigall sonne wasted his sub-
stance with riotous lining, so long as lasted his portion
he was in estimation; but when all was gone hee would

Ioh. 6. 12.

Bibbers are
bountifull to
abuses, not to
good vtes.

Luke 15. 13.

Arist. Eth.
3. 10.

haue filled his belly with the husks that the Swine did eate, and no man gaue vnto him. Euen so, when men are poore and purse empty, their abience is liked moze then their company. Yet people, whose delight is to pape into a pot, will not be warned; but may be compared to Philoxius, which wished his necke longer then a Cranes, to take the moze pleasure in the long running dooone: which minde is farre from the faithfull, whose affection is in heauen. Therefore, ye Couplers, all for the coype, that frequent quaffing and riot, like vntamed Tigers, and bzuites vnbribled, if you would vse militarie resistance against Mille-artifex, which conquers you like Cowards, ye would tame your bodies, and nourish your soules: but not feeling his circumuents, ye lye to your lusts, ye dzinke and eate at ease, not hauing the combat Gods childzen haue. ¶ let vs repent, lest wee haue our portion in this life. Lament. 3. It is of the Lords mercies that we are not consumed. To him be all honour for euer, Amen.

Sit laus Sancta Trinitati.

Effects of drowfie Drunkenesse.

THe receipt of mens money superfluously spent is obious to a good conscience. Their wiues and childzen want sustenance, shee knowes not at what Alehouse to finde him: and seeing her gods consuming, and childzen crying, she tels him his fault, and intreats him to be strugall. The Beere piercing his bzaine, hee counts her counsell hostilitie: he stamps & staggers, stares, sweares, & blasphemes the Almighty, with hideous othes, whereby Gods wrath is kindled. He giues her blowes, no base, whereby lone decreaseth, hatred increaseth. When they should pray, they paze, and depart, or lye peruersely. The patrimony might haue maintained family hospitalitie, and

and brette left to the posteritie: but two yeres drinke-
 caused the dissipation. The sequell is euill; great di-
 disturbance to good people, whome they rouse, thence, and
 purloins from, procuring the Prison: there they haue
 hunger, thirst, cold, lameness, lice, loathsome, nor some:
 a Dogges death is procured, which was by meanes of
 waisting. At the Gallowes they cry out of Alehouses,
 euill inticers, licentious liuing, drunkenness, whoze-
 dome, theft, and chambering, which earth would not
 bee told of; neither will many that now are dissolute:
 but poyze into the paunch, till (alasse) bad-land is
 lowse.

God Hoast soze-ke this, and giue good counsell: but
 an (Antithesis) euill Hoast doeth not; they and their col-
 league companions are flexible, but to vertue aduerse.
 Hee that idely spends his patrimony, deserues this
 Epithete; (Spend-thrift,) but such as consume it in
 Drunkenness, are execrable creatures.

O yee consumers, yee are theues to your families,
 enemies to God and to your owne soules and bodies,
 and robbers of all the needy. Woe bee to such as cause
 the poore to cry, and procure God to withdrow his
 blessing from Lande and Sea. Yet Colon increaseth
 Cholera, procuring profusion, the full gorge foames
 froth. Present pleasure seemes sweete, not regarding
 that bitter gnashing followes quaffing: for it doth con-
 tamine the soule. Excesse of colde Frumenty fills
 men full of infirmittie. Lot thereby committed lust and *Gen. 19.*
 incest. It causeth Lethargie and sleeping, and quailles
 good qualities. *Ierom.* Venter meo affluens spumat
 in libidinem: The belly inflamed with Wine, bursteth
 forth to lust. Beere-belly is inflamed, but not assuaged;
 yet the woce of woce is pronounced. Oh, yee that can *Esay 5. 11.*
 drinke at all times, and thinke it mellifluous to be im-
 moderate, as instigatores intice others, wound not your
 soules with woce.

Refraine from quaffing, it is a Hecticke, inflaming the
 forindest parts of the body. It makes a good sanguine com-
 plection past; if not portly: but dead dzunke, pale. Quaf-
 fing makes men vnquiet, vntemperate, incontinent, en-
 uious, fierce, wrathfull to fight, curse and bzawle. It hurts
 the bzaines, head, eyes, and hearing, it causeth plurisie,
 dzopie, to scozne, iell, and talke of bauldrie: as a quo-
 tidian feuer, it infecteth the whole man, bzading dis-
 eases. It infecteth soule and body, and procures plagues
 from the Almighty: it destroyeth his benefits, and bzings
 plenty to scarcitie, and causeth the poze, the aged, and in-
 fants to cry for wode. It offendeth the Omnipotent God,
 and is an offence to all Gods childzen. All kinde of sinnes
 waite on excessse. It makes men prompt to euill, peruerse
 to pietie: it gaires the Gallowes, and bell without re-
 pentance. Yet Millear Artifex, withercuse, saith it makes
 him acute: but holv: to seruē Asmodeus and Asotus:
 and therefore to be reiected as Aspis, very venenous.
 It makes none ingenious to goodnesse, the euill effects
 are monstrous. It dulls and takes away the senses,
 sets the eyes in the head anstere and strange to behold.
 It makes a man a monster, metamorphosed from the
 Image of God, to the image of the Diuell: their actions
 are irksome to god people, though the rude reioyce to see
 it. Quaffing is the occasion, if not the cause of felonious
 theenes, and flattering theenes (alias couisers:) the first
 are dangerous; the last liker hyppocrites, to insinuate and
 say they loue you, but it is the adiunct of your purse, pro-
 mising, but neuer paying. I refraine to particularize any
 by-qualitie or name, yet many deteine that is not their
 owne, but prosper not. The effect of dzunkennesse and
 gluttony is pouerty: Woe, sorrow, contentions, bab-
 ling, woundes without cause: rednesse of eyes, are
 adioynts to them that tarry long at the wine. At the
 last it byteth like a Serpent, and stingeth like an
 Adder. Thine eyes shall beholde strange Women,
 and

and thine heart shall vtter peruerse thinges. Wine
and Women leade wise men out of the way. The best
wine and worst women are prouokers. Much eating and
drinking makes Idiotie and dotage, whereby men are al-
lured to the vndiscreet, as *Herode*, to graunt the head of
blessed *Iohn Baptist*, to a deceytfull Dauncer. *Hoseah* 4.
Whoredome, Wine, and new wine, infatuates the heart.
Excesse makes men estranged from themselves, exclud-
ing all honesty & humanity. Some cannot liue on their lands,
nor others by good Occupations, and therefore spoiled in
prisons. A fruitfull Land is turned into barrennesse, for
wickednes. Drunkennesse destroyeth Gods benefites and
both auert his blessings. See Common-wealth consu-
mers, deuote not your selues to the Diuell. Your surfet-
ting excesse, so raiseth the price, that the poore can not main-
taine theyr Families, but are distressed, some distracted.
Ye are the death and vndwining of thousands. How can
you answere for those ye cause to starue; and for the death
of your selues, by your excesse? All the world haue the
lesse and worse successe for you. Millions of men haue
bene vndone, by haunting such Houses, where they lost
their liuing, and learned leauidnesse. Young men thinke
on this (for your sakes I write this) before your Land
be gone, before ye be in thraldome, and disfranchised of
your liberties.

Psalm: 107.

Be counsell'd

Remember now thy Creator in the dayes of thy youth, *Ecclesi: 12.*
before thine eyes be dimme, and thou tremble. Doe not
procrastinate; It is apparent, that superfluous potting
in of drinke, hath prouoked God to poure downe extraor-
dinary flouds: and for your foaming out, to make the
Seabreak out, whereby People haue perished, Cattell
drownded, Gods and Bridges borne into the Ocean. The
Skie cries against vs, Thunders are fearful, Diuels ire-
full, Trees rent, Houses bent, People killed, many things
destroyed, God is displeased, winde and weather auerreit;
oft, Ships are sunke: Oh we are obdurate, we pull downe

greater vengeance, and amend not. *Spamie* vse *Delia*, to pamper theyr paunches with *Diners*, till with that *Epulo*, they taste *dolorificus*.

O h soule, thinke how the diuell doth pollute the, make not so much of thy bodie. Excesse byings not salubritie, no; sanctitie, wholsomnesse no; holinesse, but contrarie. *Proverb. 20.* Wine is a mocker, strong drinke is raging, and whosoeuer is deceiued thereby is not wise. Such are deceyved and butwise as quasse *Narves* in a day, but one were better, and ha fitter to any good action. Yet protract they the time at Ale-houses, and make their bodie vnprofitable receptacles. *Proouers* sat themselves & others for the day of laughter, binding manie, but profite not any.

O h a dearth is to be deead. Be not a sucking Sodomite, thy mouth shalbe full of earth. Quaffing leades to the lake of quaking. Pray and repent.

Our prosperitie, tranquillitie, and trath many yeares taught, will be witness to reprove vs, for want of loue to God, and for our selfe-loue to impiety.

Consider this yet that forget *G D D*. Be not byntish; they are worse then *Byntes*, that are bond-slaves to euill Affections. Therefore hate that which God abhorreth: to him be all honour for euer. Amen.

DEO omnis Potestas & Gloria.

¶ Drunkenesse, and Excesse of drinking reprooued.

Cornelius perswades his complices that they committe no Drunkenesse so long as they can talke and walk, although theyr Bellies be bladder-blowne. But remember of *Swyne*, and manners worse, what the *Prophet* saith; Wee be vnto them them that are mightie to *Esay. 5.22.* drink wine, and men of strength to mingle strong drinke.

Now knowe that God hateth the inordinate Drinker, although he doe not stagger.

Some are giddy by Age, Sicknes, or Imbecillity, yet
lit,

little drinkers: the Dronges are the Drunkards; Woe, and the woe of woes are denounced to them. *Esay. 5. 11.* Woe vnto them that rise vp early in the Morning, that they may follow strong drinke.

They haue woe and sorrowe, that tarrie long at the *Prou. 23.* Wine. Yet *Bibulus* whose best behanour is barbarous, vseth the Ale-house, and abuses it as an euill-hou'se; woes will not warne him, he neglecteth his Vocation, to the detrimēt of his Wife and Childzen.

But if any prouide not for his owne, and especially, for those of his owne House, hee hath denyed the Faith, *1.Tim. 5. 8.* and is worse then an Infidell.

Many prouide for the woymes, that shall toyne their corpulent Carcasses. Christ giueth a Caueat, *Luke, 21. 34.* Take heed to your selues, least at any time your harts be ouercharged with surfering and drunkenness. Let menacing or Admonition amend vs. *Ephesians, 5. 18.* And be not drunke with wine, wherein is excessse, but be filled with the Spirit.

Alas, the Carcas is filled, and the spirite of God excluded. *Helus* halleth to hell, and goymondise his guts, till hee euacuates as hee receyued.

A Swyne is a Swallower, immoderate to moysture, *Math. 8.* The *Gergesenes* lost many into whom the Diuels entred, dyone them into the Sea, & dyolued them in that moysture; and the Diuels dyue Swinish mindes, to dyolue them with drinke. *1. Cor. 10.* Our eating and drinking must be to Gods glozie, to eate and drinke to liue, and not liue to eate and drinke. Drunkenness & reuellings are fruits of the flesh, they which do such things shall not inherit the kingdome of God. A fearefull *Enthymeme*, to them not moystified. Embrace the saying of *S. Paule*, not the pot. Let vs walke honestly as in the day, not in ryotting & drunkenes, not in chābering & wantonnesse, nor in strife & enuying, but put yee on the Lord Iesus Christ, and *Rom. 13. 13* make not prouision for the flesh, to fulfill the lusts therof.

Except we abandon the daies of darknes, we put not on the Lord Iesus, but the diuell. To see him makes such to quake: but they entertain him, serue him, and feare not. The Lord saith by the prophet *Iosel*, 1. 5. Awake ye drunkards, weepe and howle ye drinkers of wine: He menaceth and admonisheth them to preuent the Anger to come. *Ierem*: 35. 6. The *Rechabites* abstained from drinke of wine, at the commandement of *Ionadab*; Such more ought we to refraine from drunkennesse at Gods command.

Osea. 3. The Lord reprimandeth the Adulterers, that louest agons of wine. The prophet complaineth, *Esay*. 56. 12. Come yee (say they) I will fetch wine, and wee will fill our selues with strong drinke. That Come, drines to detriment, and we goe willingly. *Math*: 11. 28. Christ saith Come, for our comfort, but we will not. It's the fashion to call and prouoke each other to excess of drinke. It was not so, at that royall feast, *Hester* 1. 8. And the drinking was according to the lawes, none did compell. The great God, little regarded, denounceth woe to inticers.

Abac. 2. 15. Woe vnto him that giueth his neighbour drinke, that puttest thy bottle to him, and makest him drunken also, that thou mayest looke on his nakednes. *Salomon* would drawe vs from the meanes that moueth delight to drinke, least we be drunken. *Prou*: 23. Look not vpon the wine when it is red. Oh that Parents would not be sange, but sage as *Salomon*, to counsell. It is odious and absurd for youth to drinke much. Except in labor, a modicum suffiseth nature. To giue wine to a young man, is to adde oyle to fire: Wine and strong drinke are fitte for the weake and sicke. *Prou*: 31. Giue strong drinke to him that is ready to perish, & wine vnto those that are of heauie hearts. Alas, such lacks, when lazie liuers gulps gallons, and indge that those which ioyne not with them, do thinke themselves righteous; but they that seele they sinnes most, vse meanes to tame their flesh: So did prudent *Paule*, 1. *Cor*: 9. 2. 7. I keepe vnder my bodie, and bring

bring it into subiection. It appeares that pampersers are Justitiaries and seele not theyr sinnes, which defileth their soules. Did they, they would strue and resist it, and not so nourish it. Immoderate nutriment procures imminent punishment.

Saint *David* being thirstie, desired water, and it was brought him. Nevertheless hee would not drinke. verse 2. *Sam:*
17. And he saide, Be it farre from mee o Lorde, that I should doe this; Is not this the blood of the Men that went in iopardy of theyr liues? Therefore hee would not drinke it.

A carnall minde would thinke wine had bene fitter to strengthen him against his visible enemies: but being then not fit, Excesse with vs is much moze vnfit, and to be restrained, that we may overcome our inuisible enemies the diuels. We refused that he had neede of: much moze ought we to refuse needlesse excesse: such effusion causeth confusion, in the lake of lamentation. *Balthazar* being drinking of his cups, heard and had a coling. God graunt vs grace to be prepared, and in well doing at *Christs* comming. *Lamentat:* 3. It is of the Lordes mercies, that we are not consumed: to him be all honour for euer. Amē. *Lau Deo.*

¶ A perfect prooffe that Gods children must not be associated with Drunkardes, nor with other impious.

S *Alomon* saith, Be not amongst wine bibbers. *Prou:* 24. Be thou not enuious against euill men, neyther desire to be with them. *Prou:* 28. He that is a companion of riotous men shameth his father. The *Psalmographe* saith, *Psal.* 26. I haue not sate with vaine persons, neither will I goe in with dissemblers. But Drunkardes count such no companions. They lose a losty title that shake not hands with the diuell. The foremost in leaud life is the bad. But it's better to be hated and goe to Heauen, then of them to be loued and goe to Hell. Vertue shall ascend, when Vice shall

James 4.

shall descend, their amitie is enmitie. Whosoever therefore wilbe a friend of the world, is the enemy of God. Therefore god men dare not flatter them in follie. *Ps. 139. 21. David hated him that hated God. He shewes where the true harted shall dwell. ps. 15. 4. He shall abide in Gods tabernacle, in whose eyes a vile person is contemned, but honoreth them that feare the Lord. But this world will grow to an Antipathie.*

2. Tim: 3.

Cuill people shall be esteemed, and god people contemned. Yet if thou hast ignominie restraineth thy company: for though thou be expert with a good Booke in thy bosome they will frame thee to their fashion, and so to confusion. If they cannot winne thee, they will wrong thee. They that are dissolute of their duties to God, are carelesse of their soules, and of thy safetie. It is a probabilitie, that their euocation and prouoking, is manie mens bndwing.

Say then with the princely Prophet, *Psal: 119. 115. Depart from mee yee cuill doers, I will keepe the commandements of my God. Ver: 63. I am a companion of all them that feare the Lorde. But thou so, and not a Chameleon for all companies.*

Cato counsells thee to walke with god men. Shall an Ethnick excell vs in god conuersation, that neuer had our meanes of conuersion? We both admonish vs, and Christ doth menace vs, *Math: 24. Hee that eateth and drinketh with the drunken, shall be appointed his portion with Hypocrites; there shall be weeping & gnashing of Teeth.*

Ephes. 5. 7.

S. Paule reprimonding the impietie of people, shewing the wrath of God for the same, saith: Be not therefore partakers with them. They that let Drunkardes haue drinke may prosper a time, but such gaine is like to proue paine. Wee see that they that giue weapons to those that wound themselves, are culpable. Thou art forbidden their companie and societie. It is odious to attend them.

A Cameat to
fillers to
Drunkards.

Consider this, we that haue houses for such. Reproue and remoue such snowbellies, you had better doe any shames then be accessory to their actions. *Math: 16. 26. For what is a man profited if he shall gaine the whole world,*

and lose his owne soule?

Abhorre their behaviour though they hate thee, Ephe: 5. 11. And have no fellowship with the vnfruitfull works of darknes, but rather reprove them. If they will not heare they are barbarous. *Prov: 12.* Hee that hateth reproofe is brutish. *Wt* in them with lenitie, else restraîne their society, *2. Cor: 6. 14.* What communion hath light with darknes? *Gen: 25. 22.* Esau and Iacob strugled in the wombe: So doe Gods seruants and Satrans adherents; and so did Christ and his Apostles with the wicked world. Let vs not serue sin, but our god God, to whō be all honoꝝ foꝝ euer. Amen.

Land te I A H.

Drunkards hatred to those that abhorre their bel. iour.

THe primarie prophet, a Paragon of ardent amitie to *Ps: 119. 139* God, saith: My zeale hath consumed mee, because mine enemies haue forgotten thy worde. A man to mourne foꝝ his owne sinnes in sinceritie, is not cōmon: to mourn foꝝ sins of others is not much in custome. He was a mourner foꝝ his owne sins, & foꝝ the sins of his enemies, which thing so admirable, selue dwimitate. Yet when he wept, it was to his reproch. He was a Prouerb, & song of the drunkards; Gods spirit excited him to reprove such as impeached Gods glory. But malefactors could not, neither cā they abide such mislikers. *Ps: 35.* The abiects did teare him, & with hypocriticall mockers in feasts, they gnashed vpō him with their teeth. He saith, False witnes did rise vp: they laid to my charge things I knew not, they rewarded me cuil for good, to the spoyling of my soule. Yet in their sicknes he mourned, in his aduersity they reioyced. It was, and will be false gibbellics, hate their vnlike with crueltie. The sighing finger of Israel had many enemies: vnmisericordies are adiegnis to miscreants, like tyrāts in time of blindness against the modest martyrs being patients, when fierce agēts shew sagots on their faces: Effecting their craft without mercy, that the martyrs might not profeesse their maister. Yet did they, eleuatiḡ harts & hāds in fire & flames, sing psalmes to God, to whō be all honor foꝝ euer. Amē.

*Parheticall
affections are
with afflictions*

Byrche for
blacktongues

1. Peter. 4. 4

contumelie

Whether Papists or Atheists, some Alemates obserue this *Adage*, *Nō amo te, nec possū dicere quare* : I like thee not, no; can I tell thee why: they? *Egleue* comes of enuie. But fance for the false tongue, are *Psal*: 120. Sharpe arrowes of the mightie, with coles of Iuniper. *Pea*, *Psal*. 101. 5. Such shall be cut off. Yet armed with Ale, they euaporate that such and such are miserable, because they are scrupall, and to better vses liberall (not haunting nor delighting with Drunkards.) Younglings hearing this, spend till their purses be penniless: For a false tale with Ale, is in the de of a toast. They harken to the fiction: of such is made in fiction, wherein they thinke it strange, that you run not with them to the same excesse of ryot, speaking euil of you. So such kissers of *Culiena* frequent excesse, riot, and contemne those that wil not. Draffing mockers confabulate w petulancie against painfull preachers, which renounce pomps & vanities, & are inductions to draw vs to goodnes, by their god conuersation, & profitable preaching: which doe pray, watch, and studie, to deliuer Doctrine in the best manner, to send soules to saluation: but intemperancie vse continually, & will not behold the lines of god liuers. *Asmodeus* do spight and not delight them. If any did proue a ply pot, ready to riot, they would count him quiet, though a pleasurable plague.

If Drunkards could draw any to bee as *Simon magnus* as wrong the Disciplee, and as insatiable *Judas* among the Apostles. Or to restraine from the counsell of *Saint Peter*. 1. *Epist*: 5 and from the life of *Timoth*: 2. *epist*: 3. 10. and from the charge giuen him, 2. *Tim*. 4; *Sathan* had his sacking. Or to forget the great menacing: *Ezechiel*, 3. 18. and Chapter. 33. 6. that bloud might goe with bloud, and destruction for want of instructing. Or to be like the true *Capricious*, that God might reiect them. Or aduerser, to ayme at the vertuous, and quench god beginners, the Pope were eased, and the Diuell pleased. God men are prudent and innocent, and haue Gods blessing, by preening

ting euill occasions : so; Inticers flatter them in the face; but prate in private. The Scorpion hath a sayre face, and a foule tayle: so some haue sugred wordes, but bite the backe. They cannot abide reprouers of impiety; but are like the rude rout which said of Paul: Act. 12. 22. Away with such a fellow from the earth; for it is not fit that hee should liue. Many quassers haue such Jewish qualities. There can be no true concord betwene men moderate, and Ponderers inordinate: good and euill agree not. Gen. 3. 15. Enmitie is betwene the Serpents seeds and the Womans. Iust Lot was bered with the filthy conuersation of the wicked: but they were destroyed, and he was deliuered. The Bee hath honey on her legges, but a sting in her tayle: so, though sinne seemeth swete, when God doth strike the stroke, the sting shall strike the soule. If such were said to; Leane bibbing, your houses are a burning, they would not grudge to haste home: much lesse must such bee angry, but faster runne, being warned from excesse, that their soules be not burned. Alas, men runne to ruine. It is of the Lords mercies that wee are not consumed. To him be all honour so; euer, Amen.

2 Pet. 2. 7.

Laudate Deum.

A profitable Preparatiue for the Excessiue.

I Beseech all such as would haue happinesse, to leaue ex-
cesse, and seeke so; safetie, that they may arrive at the
Hauen of Heauen: to that purpose I expresse a Prepa-
ratiue as a meanes to bring the body in subjection to the
spirit. It is a fasting toynd with true Prayer, not think-
ing thereby to merite, as fond Papists affirme, Luke 17.
10. When yee shall haue done all those things which are
commanded you, say, We are vnprofitable seruants. Of
fasting, we read, Leuit. 23. 14. 27. 29. Iudges 20. 26.
Daniel 9. 3. Ioe! 2. Jonas 3. Moses and Elias fasted.
Ezra did appoint it, 8. 21. Dauid saith, Psa. 35. 13:

Luke 2.

I humbled my selfe with fasting. As it is commanded, so it is commended, and of Christ and his true seruants hath been vsed, Lu. 4. Acts 9. Acts 10. Acts 13. 1. Cor. 7. 2. Cor. 11. *Omnis Christi actio nostra est instructio*: Euery action of Christ is our instruction. When hee had cast a Diuell out of a childe, he sayd, Mathew 17; Howbeit, this kinde goeth not out but by Prayer and Fasting. This might excite vs to Fast and Pray, it is requisite and required. Anna, a Widdow, departed not from the Temple, but serued God with fastings and prayers. The excessive serue Satan in feasting and playing, and growe monidize their guts in gluttony. Bee prepared for thy profite, accommodate thy selfe fit for fruits of faith; for fasting is a meanes to helpe forwarde the vertues and graces of the minde. Enter thy chamber, remember what thou art; a blast of breath: how short thy time is; not sure of an houre: and when thou drest, thou goest to him thou seruest. Hilarion giues vs a lesson, as Hierom relateth; *Ego (Asine) faciam, te ut non calcitres*: O thou Ass (said Hilarion to his body) I will make thee that thou kicke not: meaning, to tame it. Saint Paul was minded so to subdue it, 1. Cor. 9. 27. Fasting is a meanes to humble men, and to bypbe their affections. 2. Cor. 5. 17. If any man be in Christ hee is a new creature: the minde is changed, actions altered, euill company auoyded. Not to drinke betweene meales is profitable and peaceable for people that labour little. If worke requires it, drinke not so strong as shall make thee stagger; rather vse small Ale, and better Beate.

Louisers neede not drinke as Labourers. If wantons would be warned, they might finde it a meanes to temperance, sobrietie, lengtie, chastitie, health, wit, and wealth: then would they consider that abstinence is needfull, and excessive needlesse.

Some will not fast truly, because Papists fast falsely; and refuse many good meanes, which others vse to no good

good end. Wee ought to fast, Gods word requires it: our gracious King commands it: our bodies shall be the more obedient to the spirit, and more spared for the poore: which not to regard, is a defect of charitie, no effect of faith, but of infidelitie.

The sinne of Sodome was, Pride, fulnesse of bread, *Eze. 16.* abundance of idlenesse, neglect of the needy; which sinnes abounded. Christ saith, Luke 6. 25. Woe vnto you that are full; for yee shall hunger. Woe vnto you that laugh now; for yee shall mourne and weepe. One saith; *Falsitas & moderatio diuiduum contubernium habent*: Prosperitie and moderation dwell in two houses. It is dainty to finde them dwelling together. Saint James 5. threatneth the wicked rich men; Goe to now, ye rich men, weepe and howle for your miseries that shall come vpon you. vers. 5. Yee haue liued in pleasure on the earth, and beene wanton: yee haue nourished your hearts, as in a day of slaughter.

If such could consider of this, and that thousands mourne for meate and drinke, which they haue too much of: their pleasure, would bee pittie: their wantonnesse, weeping: their feasting, fasting: which surfeiting preparations: for it is rare for such as pamper their paunches, to overcome euill affections. Therefore I pray you vse this preparatiue. And the peace of God be with vs, Amen.

Haleluiah.

¶ A Letter to the Licentious.

Grace and peace be with vs. I pray you consider, why impietie is reprobued. The finall cause is, that God may bee glorified: for the sonne that loues his father, grieues to see him dishonoured. The materiall cause is the commaundement from God: the efficient in this manner so small: / *Leuiticus 19. 17.* Thou shalt not hate thy brother in thy heart: thou shalt in any wise

Jam. 5. 20. rebuke thy neighbour, and not suffer sinne vpon him, Heb. 3. 13. Exhort one another dayly, 1. Pet. 4. As euery man hath receiued the gift, euen so minister the same one to another. A good conscience procures it, and amittie bindes it. Let him know, that he which conuerteth the sinner from the error of his way, shall saue a soule from death, and shall hide a multitude of sinnes. Wee ought to succour each other. Commiseration is a pulque cause, which moueth Gods children: They griene to see a Beare teare a child; much more to see Satan deuoure soules. If we see a house ready to fall on a man, and not aduertise him, we are guilty of his death: So, if we see one seke the detrimēt of his soule, and not admonish him, we are culpable.

Mat. 7. 12. Thinke on this, Masters of families, Victualers, Keepers of Tauerne, and all others; godly zeale exciteth vs, and God commandeth vs to doe as we would be done vnto. And god people doe desire to bee taught: the bad, like the Diuell, drayues others to euill; and boast, they shall to heauen; but will not tread the strict path. Oh, it is vnpleasant: but being profitable, let vs with lenitie admonish each other, and desire to be admonished. A blessing is promised, They that turne many to righteousnes shall shine as the starres for euer and euer. *Dan. 12. 3.* He meaneth faithfull Ministers, and other of the faithfull: the which hope of felicitie doe quicken to viuification. They indeauour to doe god, and are grieved that the greedy Diuell gets many into his net. It is furnished with leatwō delights, alluring baytes, and sugred sinnes. If a Calumny take his part to confront my labour, I wish him, first to consider; Satan doth consen him, to hale him to hell; I doe counsell him, and haste him to heauen.

Eschew the Diuels net full of false bayts.

Partialitie, for the carelesse Officer: superfluous speech, for Buyers and Sellers: euill excuse, for Swearers
and

and Lyes: false hope to escape, for the Thiefe and
 Filcher: false hope of gaine, for the Dicer and Gam-
 ster: needlesse breake, for the base Bankrout: calliditie
 for the Confener, which for fauour will lye, and say he is
 a kinne to good men. Infidelitie for the Atheist: bragge
 boldnesse for the Blasphemer: wilfulnes, for the way-
 ward: enuy, for the Ambitious: reuenge, for Quarrel-
 lers. Murther, for the Wrathfull. Loue of loathsome lust,
 for Drunkards, Gluttons, and filthy fornicatoys. In-
 ordinate loue of the carcase, for the proud and painted.
 Cyping gaine, for Usurers and greedy Extortioners.
 Worldly affection, for the couetous. Cruelty for the un-
 mercifull. Desperation and destruction, for the faithlesse.
 Disoaine of Gods word, for negligent hearers. No regard
 of God, for riotous Roysters. Dissimulation, for Iudas
 like hypocrites. Vaine-glozy, for pickthankly world-plea-
 sers. Deceit, for seducers. Carnall pleasures, for pro-
 phane liuers. Hate of truth, for Sectaries. Desire to get,
 for the Empericke, which by vnskilfulnes causeth death
 or long sicknesse. Enticings to all euil, hastinge from hea-
 uen, halings to hell. Many loke like Lucifer for quar-
 rel with the quiet: but colwaros to resist Satans; he con-
 quers them, & snarls them in his snares to torment them
 euer. To preuent it, repent, pray for a cleare heart, and a
 right spirit, rest not till you haue it: abandon the deedes
 of the flesh, imbrace the fruits of the spirit; They that are
 Christs haue crucified the flesh, with the affections and
 lusts. With faith and amendment apprehend Christs
 merits, then God will behold thee in him, thou shalt haue
 fauour with our heavenly ffather. Consider my Letter:
 and the Lord assist vs. Abhorre Satans snares. Iam. 4.
 Resist the Diuell, and hee will flye from you: draw nigh
 to God, and he will draw nigh to you. With a Memento:
 Imbrace amendment, haue it in sempiternam rei memo-
 riam. Sic fiat.

Recede à malo, & fac bonum.

Gal. 5.

¶ Reproofe of Whoredome, a collateral consort
to excessse, attendant to the same.

Sublata causa tollitur effectus.

Take away the cause, and the effect falleth.

Quaffing is so accoustomable, that Whoredome commonly is the sequel; so monstrous, as, to auoyd long period; I will not expresse. Such youth betimes frequent fornication; the which coition is execrable. 1. Cor.

A reproofe of
Fornication.

6. 9. No Fornicator shall inherit the kingdome of heauen. vers. 18. Flee fornication: euery sinne that a man doth, is without the body: but he that committeth fornication, sinneth against his owne body. He defileth his owne soule and body, and al so the party with whom he is so filthy. Thinkest thou to make amends with mariage: repent, remember the dreadfull sentence, Reuel. 2. 2. Such shall be shut out from heauen. Eph. 5. 3. Fornication

1. Thess. 4.

and vncleanenesse must not bee once named. For this is the will of God, euen your sanctification, that ye should abstaine from fornication. It is so heynous, and God doth so abhorre it: 1. Cor. 10. 8. that there fell in one day three and twenty thousand. Consider this, ye shameles fornicators, with dogs and bitches qualities, your sins

Gen. 19. 13.

cry for vengeance, as the signes of Sodome. Re. 14. It is written that no man could learn that new song, but they which were not defiled with women; for they are virgins. And would you sing in heauen: repent lest ye sigh in heil.

An example
for youth,

Gen. 39. 8.

Young men & maydens, if sinners intice you, consent not: take example of chaste Ioseph, when he was offerd, he refused; so he feared God. The body is not for fornication, but for the Lord: yet such forsake Christ, and make themselves the members of an harlot. They are repugnant to those that keepe themselves chaste for the kingdome of heauen sake, which Christ hath set in a place of price, and saith, Mat. 19. Hee that can take it, let him take it: but a varlet takes an harlot. Vee that hath not the gift to liue
single

single and chaste, may seeke for marriage, lawfull for all men: and is an Antidotarie against fornication, to bee used in the feare of God, for the procreation of children, and for the mutuall societie of each other.

Yet many of the sauadge sort marped know not the right vse of marriage, but linger after lusts like brut beasts, and like a Nicholaitan, not content, is comon with an other proud Paramour. The vnnaried & married of lewd disposition must be aduertised by Solomon, Pro. 23. 27. A whore is a deepe ditch, and a strange woman is a narrow pit. Pro. 6. He that committeth adultery, destroyeth his owne soule. Her house inclyneth vnto death, & her paths vnto the dead. None that go to her returne againe, neyther take they hold of the waies of life.

Wh judges of bjudgery, ye refuse the heavenly felicity. Adultery, fornication, vncleannes, laciuioufnes, are fruits of the flesh, the committers thereof shal not inherit the kingdome of heauen. It is to be feared, that fornicators & adulterers are Atheists: for durst any doe such a thing before a king: they doe it before the All-seeing King of kings. The eyes of the Lord are in euery place, beholding the euil & the good. Yet Asotus serueth Asmodeus, in Cities, toiwons, and countries. Psa. 97. Ye that loue the Lord, hate euil.

A meanes of chastity is mediocrity in dyet, laboz, watching, prayer, reading, hearing & meditating: rescapning fro wanton cōpany, vnchaste speeches, galvish apparel, gazing on the disguised, & fro wanton looks: therefore rule thy rowling eies. Just Iob saith, 31. I made a couenant with mine eies, why should I think vpo a maid? If thy heart be cleane thy eye is ruled; if thy heart be wicked, thy eye is wāding, which als thy hart ful of pollution. Christ saith, Mat. 5. 28. Whosoever looketh on a woman, to lust after her hath committed adultery with her already in his heart. Rape in thy eye, the heart will be the better, vse it to thy booke. 2. Sam. 11. Dauid looked on the wise of Vriah; hee liked, lusted, and for it was perpleyed: and hauing a new heart,

1. Cor. 7. 9.
Heb. 13. 4.

A reproofe
of Adultery.

Pro. 2.

Gal. 5.

All kinde of
vncleannesse
must be abandoned.

Pro. 15.

Psal. 113.

Ier. 23.

Amos 9.

A meanes of
chastitie.

Ma. 5. 28.

hee prayeth to the Lord, Ps. 119. 37. Turne away mine eyes from beholding vanitie. Gen. 12. Pharaoh was plagued, and all his house, with great plagues for his lighting in Sara, unknowne to them to be a wife. For Lust-louers, leaue it. For Fornicators and Adulterers, in pretence and action, how shall ye escape the vengeance to come? your idlenesse and drunkennesse bringeth Starres. I grudge not your collections, but grieve at your small corrections. Oh, Salax, bee sanctified, resist Sathan. Susanna consented not, but withstood the stout Adulterers.

Be warned,
youth was
neuer more
wayward.

Consider this, you that are married, and are inordinate in abusing your bed: O feare the Lord, lest your propagation be vntoward, extraordinary and strange, abortiue or vntimely. Imitate Tobias, 8. He being newly married to Sara, rose out of the bed, and said, Sister, arise, and let vs pray, that God would haue pitty on vs: and the latter end of his prayer was this; vers. 7; And now, O Lord, I take not this my Sister for lust, but vprightly: therefore, mercyfully ordaine that we may become aged together. And she said with him, Amen. And I pray God more may be so minded, Amen. *Time te Ichonam.*

Starch is here reprooued: Poking-irons are ill vsed.

As by Gods word Drunkennesse and Whoredome is reuincited: so is Starch, made of that which is the chiefest fode for the sustentation of vs, here reprimed. For, whereas more people that want bread should be nourished and fed therewith; many, to fulfill their fond affections, seke their great Ruffs; which shewes we haue more desire to carnall delights, then loue to relieue the needy. Many men, women, & children, want bread, which earth doth vse for pride. But Loue-lusts say they buy it, and the efoze not culpable of the making; a ridiculous excuse: for if there were no buyer, there should be no seller. *There*

There be wealthy Housewives, and good house-keepers that vse no starch, but faire water: their Linnen is white, and they looke moze Chyistian-like in small Ruffs, then *Light of lone* looks in her great starched ruffs; looke she neuer so hic, with eye-lids awrye.

The princely Prophet saith, Him that hath on hie looke and a proude heart, will not I suffer. Presuppse prettie *Psal. 101.* pleasure did say: Where finde you in Gods word starch forbidden? It is like it was not vsed in the time of the Apostles, therefore not named. But the Diuell hath inuented it, and many such deuises, in these last lustfull dayes.

I finde that *CHRIST* saith, Whatsoeuer yee would that men should doe to you, euen so dee you to them. (Wherefoze consider) would you the poze shuld vse vnprofitable meanes to make you suffer hunger and colde? No, *Math: 7. 12* no, pricked pride, your fruits are faultie. Whatsoeuer will serue necessarily for the sustetation of man, ought not vnprofitably to be spent: but the Beale, Starch is made of, will serue necessarily for the sustentation of man. Ergo, it ought not vnprofitably to be spent.

This Syllogisme consisteth of no false principles. And if you think it not spent vnprofitably vpon great ruffs, consider the effects. First, it hindzeth our sod: it wasteth our *Discomodities of starch,* wood, it spenos the precious Time, that might be spent better. And people lue greedily, and needily, to maintaine it. & *Starcking.* It frets out much Linnen, and the poking-Irons seare it: and wastting that people want (it is to be seared) it hath often moued GOD to seare the Cozne and Grasse vpon the ground.

Wanton wenches are tempters and Inticers, that ruffs must be great, and starched. Good men must resist them; for *Eue* by inticing, brought *Adam* to ruine. There is as much spent in that haynous order, as might sustaine manie poze people which aske Bread; The answer is, I haue it not; when *Newe-guise* hath it about the necke. Manie spend Daies and Nights vnprofitably to set great Ruffs,

yea oft when they should heare and learne Gods word.

Oh Hamelisse Hares, moze liker then bashfull Hays,
that spend most parte of theyr life time about Starch and
Starching, patting, pulling, thrusting, rubbing, wearing,
tearing, and starching of cloth with hote irons.

Lucifer inuenter of Whide bath inuented an exercise,
wherein *Minion Meretrice* takes alacritie. Much wood is
spent scivolously, and the poze vnable to buy it. Much lin-
nen by them is burnt, and the poze want cloth to whiste
them. Starch is taken from wheate Heale, and many
crie out for course crible. Yet fancie fine, with ruffles up to
her eyne, likes not to be reprimed. To cull and kisse, her
pleasure it is, say what you will.

I say the poking irons wherby they destroy good stuffe,
is matter for a Plummer, and punishment met for Whore.
Oh carelesse Caterpillers, that spend vp peoples fowe, for
the leaude lusts of theyr hearts! How can you answer
it before God?

Excuse saith, it shewes cleaner the longer. I answer,
it is rotted the sooner. (And further) twice washing is not
so much labour, as patting and starching. And they that
haue bread can wash oft. But take away the bread, the life
is lost, wherof one is moze precious then all starch. And
wilt thou be culpable of death by thy great Ruffles? which
stand stiffe, agreeable to thy stoutnes. Be not a beast bolde
and past shame, to doe such hurt by thy haughty heart. Set
not out thy great Ruffs, as though thou wouldst take vn-
happy flight with *Icarus*. It is a meanes to make thy lone
the lustes of thy bodie, to looke bigge with stiffe-neckes, as
though thou wert the popes brother, or should marry Ien-
ny Letter.

Oh earth loke to thy seete: when breath is out, thy bo-
die is a fearfull Anatomie. But *Salax* loners not to heare
of Earth nor Death: the excuse is, starch is made of hane.
If so, good for Hozles, and other good uses, to sustaine that
which hath life, the moze Dates and Pease should be spa-
red

red soz the poze, which wish to be suffised with bzurre, and want it. But it is apparent, it is made of that which may make god bread.

Salomon saith, Cast thy bread vpon the face of the waters. But many kepe it from the poze, and cast it on great Ruffs. *Salomon* bleth an Ironie, and saith, reioyce. When he shewes the ignominie: that such rude reioycing byzings iudgement. Yet seme that so walke in the wayes of their hart, and sight of their eyes, vse adulafe that they are addit vnto: and when white starch is stale, then they vse yellow, or blue, know not how sone to taste of graine among woymes, or of blue Wymstone in destruction. We warned, thy time is shozt. Pray that thine eyes may be opened: to that end I wryte to leaud life that walks in the broad-way, as most people run from Heauen to Gehenna.

Eccles. 11.

*¶ The cause of Cousening, Dearth,
and Scarcitie.*

VOrax, deuouring of much, yet grudging. The moze such get, the moze they want; they gape with guile, yet hane they scant. Riot, bibbing, painted back, maketh many daily lacke. Byzing Dearth and scarcitie, murder, whozedome, bybery. Till excessse of Belly and Backe be left, all Wices will abound with thest. Turne therfore superfluttie, to meane and mediocritie, and then this Realme to penurie, shall not decrease by pouertie.

¶ Of abuse in Apparell.

In this reprovynge of superfluous Attire, thre things are to be considered. First, the manner of excessse. 2. the euill effects. 3. the reprove by Gods word. Concerning the māner, I purpose to reneale the folly of such as are pouncd pompions, dead man like, with all their substance on their backs. Credding wealt by men and matrones which kepe hospitalitie soz the hungrie, and are plainly Apparelled, when being ouer-wozne, are given to the nedy.

Such

Such reſtraine from exceſſe, and do ſpare ſoꝝ the poore. But as ſome go mandize their guts, that their backs are bitten ſoꝝ want of ſhifting: So *Superbia* pincheth the belly, and painteth the Backe, and is pardoneth the beſt ioynts to let in colozs, that mediocritie is excluded from either.

Wee ought to weare decent Apparell to couer our nakednes: But they which abuſe Gods benefits in cutting Cloth full of Riſhes, makes them vnmeet to couer nakednes, oꝝ to keepe off colde, oꝝ ſoꝝ any good purpoſe ſoꝝ the Poore. As there is Helmet ſoꝝ ſuperiours, ſo Huſlet ſits inferiours: but many of the meaner ſoꝝt haue brought cloth to exceſſe price by vndiſcrete waſting, that the poore depleze it. And they beſtolue as much coſt in their capes, cuttes, ſagges, lace, & needleſſe ſpouelties, as the outſide comes to. Wee ſee it not ſoꝝ ſoꝝd faſhions which we learne from other Nations, ſamous *Brittaine* ſhould be moze ſamous. Exceſſiue delight of the carcaſſe, both digreſſe from our religion, and is a ſcarre to our true profeſſion.

Myriades of faſhions are followed. It is to be admired how bzag boyes and wenches will paint their bodie. It's to be feared they ſeek not ſutes ſoꝝ their ſoules. *Parar* is arrogant, ſhe hath her *Apologie*, though no other *Diminutiue*, that *Pride* is not in her Apparell. I wiſh her to learne this and anoyde it: that *Pride* is *Matercula* & *origo omnium vitiorum*. the mother and nurſe of all miſchiefe, rooted in the heart, and breaketh ſoꝝth as a leappoſie, in obſtinate words, peruerſe daides, & outragious Apparell, which are fruites of proude and vaine delighted hearts, that are not wearie of this woꝝld, but wedded to it. Such as are proude in rags (had they wherewith) would illuſtrate their pride by Attire. If any obiect; that it is a ſmall matter, and as *Hynte* and *Anſwerde*, in reſpect of greater; Conſider the effects.

Effects of exceſſiue Apparell.

God which forbids it is diſobeyed, and his anger procured. Many to be conſummed and finely apparelled, buye,

buy, and are trusted. It is pleasant in buying, but it pincheth in the paying. Man and Wife loke alway, and are at contrarietie. Concoyd decreaseth, they perseuer, and are not placable. Their thurst is turnd to thirst, they part, or lye not in loue. Some proue Thieves, and whores, by whome people are perplexed, that they apprehend and hang them. Some are so hantp they wilbe as bzaue as the wealthy, and haue it, *quoinre, quare iniuria*, by hoke or crooke, till at length that is pledged which purchaseth no honestie nor profite.

Others of pretty wealth (saing that presumption) step past theyr degree, attired triumphant: So euill is imitated, goodnes neglected. They lye deceitfully, and wickedly, to painte theyr houses of clay. Some will haue great Ruffes, though bose hang out at hailes, and they proue backneyes. In tyme past one might haue clad himselfe as cheap as two great Ruffes and scratching comes to; many rich painte and pamper themselves. Excesse makes one to pine at anothers prosperity, and doth chafe alway true amitie. They want, yet haue too much, they consume it on theyr lusts, by starchy and great ruffes. The world was neuer so greedy, fierce, and full of furie. One couets anothers house ouer his head: If *Dionogenes* were here, he would be enuyed for his tunne. Men can not lye of much; Land and liuing is too little. That which should sustaine the hungrie, is spent in prodigalitie, gawdy Garments, sciuillous fashions, tuffs, trifles. People may perceiue by blete of Herodgalls, that if some had made themselves, their buttocks had bene bigger. Excesse of the carcas causeth Common-wealth-consumers, true dealing to be excluded, Sensualitie maintained, the needy not nourished.

Such is spent in pride, which causeth *Dolus* to haue Diuer qualities, with face of Auarice and asstere countenance, to pinch the Poore, the fatherles, and defraud the friendles. The proud do prepe vpon such. If they misse of their purpose, they menace and maligne them. God hath forbidden it, and will be a swift witness against such. Yet people procure the heauy curse, to painte theyr haughty cozps.

Mal: 3.5

Excesse of Apparell procures couetousnes. A Cozmozant

Ephes: 3. 3. selleth any thing that an other may not of me. Reuts are raised, Ribes imbraced, Timber goeth down, without regard of Navigation. *Quidius. Crescit amor nummi quantum pecunia crescit:* as thy money increaseth, so doth the loue of it. Yet read we, The couetous hath no inheritāce in the kingdom of Christ. *Bursa auari os est diaboli.* The purse of a couetous man is the mouth of the diuell. The eyes of the extortioner are like Hell, neuer satisfied, *Tam deest quod habet, quam quod non habet.* He wanteth that he hath, as that he hath not: All is to maintain pride. The body is decked, the soule neglected, the Saboth is broken by tricking and trimming meate for maddes. In stead of a Booke to see our finnes, some tote two houres in a glasse to frame a frontlet. Ruffs must haue Rebatoes. If she turne her face, her body turneth, else the ruffe is abused. So her neck standeth stiff stretched, like her sisters of Syon, and shewing her shamelesse labour, she comes to the Cathedrall, when Sermon is halfe done, in time to be seene, though not to learne; farre finer then at the doale the day before. She seares no arrelling, her husband is hidden. Excesse brought his distresse. Peril of drinke drop on her great ruffe, a change present, some shall pay for it.

171. O Earth, thinke on the fearefull Iudgement shewed on a woman in Antwerpe (as it is related) to whome the diuell appeared to set her ruffs, which when he had finished, he kissed her, & wrong her necke in two. Her bodie suddenly changed blacke and blew, painted and coloured small to her proffite. Laid in a tombe, she was suddenly gone, and a blacke deformed Cat in the toombe. If curious Ruff-mongers, be incredulous of this, I wish them beware, least to them come the like.

Acts 12.

Esay. 5.

Gay Attire is a meanes to pull the minde from beaues. Herode in his Royall Apparell, blindfull of God, was smitten of the Angell. The attire of the Daughters of Syon, procured the swoorde. Iezabel presently after her Attiring and painting had paine. Many procure theyr pouertie and paine; Fellowes prophane, consume theyr substance to please theyr Paramours. Oh ye that are overcome by Venus, rather by Venerie, be not led by ignorant, arrogant wenches,

ches, whose wanton attyre bewyages a Harlots heart, I am painted to play with.

Oh Woome for woymes, thy carcas shall be Carren: thou hast pyckes in thy sozehead, be pyckt with repentance. *Salax* be sanctified, be clothed with Sobzietie, repent with Fidelitie. Remember thy twinding sheete: when that is consumed, thy carcas shall be naked. Doe not so: inordinate loue thereof, vndoes thy selfe. Following fashions procures bzi *Cosners are Theeves, as* berie, and chaseth bzotherly societie. Some bzane, doe bzag *wasps among Bees.* they are of habillity. So get they gods in credite, but flie in falshood. Others to allure, like the Harlot. The Leopard *Pron: 7.* by his spotted skinne inticeth Beasts and killeth them. His skinne is good, his flesh is naught. So Sepulchers are painted, yet full of putrefaction. Fine are some outsidcs, as if the insides were answerable, it smelleth of Hypocrisie, we are full of corruption.

It was the saying of an Emperour, Sumptuousnes of Apparell is *Vexillum superbia, Nidus Luxuria*: The Banner of Pride, the nest of Lust. *Heroderm* writeth in his Booke, that *Iuda Dictator of Rome*, had a Sonne, being pyckt vp in gay apparell, had no minde of his booke, but delighted in pride, & at length was hanged, as many are in these dayes, whose Parents farre inferioz deck their bodies, and neglect their soules; which makes them so haucie, that their Wattes are heauie in presence of Magistracie: Pride makes them forget the God of might, to whom be all honour for euer. Amen.

Superna curate.

¶ Excesse of Apparell reprimed.

Tim 2 S. *Pante* willet that Woemen adorne themselves in modest apparell, with shamefastnes and sobzietie. Whereby we must learne that modest apparell differ in equalitie to shamefastnes and sobzietie, both more at ozne and beautifie. But the contraries are common. Immodest apparell out of measure, boldnesse and light behaviour. A Garment is fittest to modestie, boyde of superfluitie. Who goe more in gaudes then great mens Idoles? Yet many imitate the

same, with needlesse vanities and tokens of wantonnesse. Excesse is so in vse, that shamefastnes and modestie with manie are absent, when Curiositie, gay Luste, great Ruffs, Stiffe Neckes, Stout-loke, with small Grace, is present. Bold as a Bull, wth tokens of dishonesty, blushing no more then a beast.

The holy Ghost forbiddeth Broydered haire, or golde, or pearles, or costly Aray. Some say, It is not costly, so long as they can maintaine it. Consider, The Lorde threatned to punish the Princes and the Kings children, and all such as are clothed with strange Apparell. Much more ought *Cinnamon: 1.8.* *cinnam* to feare, which is poore, yet pompons.

We must not clad clay to the outmost of abilitie, but learne the Apostles meaning; for golde, pearles, and costly Aray is not only forbidden, but also boyded haire (which is not costly) but plaited, washed, or laid out: whereby all p^{ro}p^{er} & p^{ro}uocations to euill is forbidden) which wanton women procure, in decking themselves. For it is a meanes to drawe the heart to delight the bodie, and leaue pleasures thereof, the World, and vanities thereof, to renounce Gods Kingdome, and the Joyes thereof, to haue Hell and the tormentes thereof. Therefore such vanitie is forbidden, and the habite agreable to modestie, shamefastnes, and sobrietie commanded.

Noahs Arke was pitched without and within: So the outward habit must be as the humble hart, & our harts must be reformed, else our actions are abhorred. 1. Peter. 3. Whose adorning let it not bee that outward, of plaiting the haire, and of wearing of golde, or of putting on of Apparell. It requires the Ornament of a make and quiet spirite, as holie men which trusted in God adorne themselves. *Cap: 5.* He bids them be clothed with humilitie; For GOD resisteth the proud, and giueth grace to the humble. But many are clothed with haughtines, as if pleasures were their God.

The 7. commandment is, Thou shalt not commit adultry: which is to be vnderstood, the euill acte, and p^{ro}uocations; as vnchaste behaniour, wanton apparell. Abstain from all appearance of euill: That hath any shewe of euill. It is written *Deut: 22.5.* The woman shall not weare that which pertaineth

neth vnto a man, neither shall a mā put on a womā's garmēt.

This seemes a small matter: so did it to Eue, so taste forbidden fruit. Oh foolish flesh! it followes; for all that doe so, are abomination vnto the Lord thy God. It seemes some care not to be abhoyred of God, they will be as fine as D. in their Dubblets, liker men, then women: wanton apparell is forbidden, *vers 11*, Thou shalt not weare a garment of diuers sorts, as of Wollen, and Linnen together: but where the lusts of the flesh are delighted, God is not regarded: so some at first so fashion, bowe to him that they forsake the Deuill and all his woorkes, the vaine pompe and gloze of the world, the carnall desires of the flesh, and that they will not followe nor be led by them, yet painted so a Play, rust like a royster. Some that haue hayze of their owne are not content with the colour God gaue it, but weare hayze none of their owne. Others launch out their hayze dyed a Trim-tawny: then must be muske, to prevent the sent: so persevering in wanton behauiour they breake their fidelitie and covenant made with God, promise in Baptisme is forgotten. Oh be not hypocrites, but Christians in deede: promises to men must be performed, *Psal. 15.* much moze bolues made to God. Forsake your vanities, follow righteousness, lest yee feelee your folly, *Esa. 3.* The Lord saith, because the daughters of Zion are haucie, and walke with stretched forth neckes, and wanton eyes, walking and mincing as they goe, and making a tinkling with their feet: he would take away their brauerie, and giue them in stead of well set hayze, baldnesse; which came to passe with much miserie.

Psal. 76. 11
Deu. 23. 21

You with great Ruffes, and stretched neckes, leaue it: when pride is at the highest, it is nearest the fall, *2 Kings 9.* Iezabel painted her face, and attired her head, but presently trodden vnder feet, and tozned with Dogges: yet painting and making the face thine like a shoyng-horne, is common.

Qui se pingunt in hoc seculo, aliter quam creauit Deus, metuant ne cum dies resurrectionis venerit, artifex creaturam suam non recognoscat. Those which paint or colour themselves in this world otherwise then God hath made them, let them feare,

Cyprian.

lest when the day of Iudgement commeth, the Lord will not know them for his creatures. Some will haue their beauty deceyved, it is to be feared their soules are deformed. And as their soules are alienated and estranged, so their bodies are metamorphosed, and changed from the fashion God framed them.

Croznation hath no order: Many make themselves gasing-stockes till they proue worse, and are kept on the Parish, Prou. 7. He that inticed the young man was clothed in harlots attire; whereby we gather by the holy Ghost, that inticing attyre is whorish, Tit. 2. Temperance is an adiunct to Christians: if Adam and Eue had continued in their first estate, garments had bene necessarie: and shall we extoll ourselves in that which our perfidious act procured? Will a Thiefe gild the rope his theuifish act hath purchased? As a Sempronian say: The rope bereft the life, but apparell preserues the same: I say, costly array which is by Gods word forbidden, is a meanes to kill Body and Soule, Prou. 3. 5. Leane not vnto thine owne vnderstanding: the least sinne deserues damnation; yet we forsake heauenly directions, and follow fleshly affections. *Sinus cuiusque crepitus, sibi bene olet*: euery one thinketh his owne wayes best. Be not wex-ward, but warned, for the holy Ghost speaks not in vaine. God made Adam and Eue coates of skinnnes, and cloathed them; yet they had the superiouritie of the whole Earth. Therefore this prepared apparell for them should be as a glasse to vs, to see and flee from folly: and a Pedagogic to teach vs to vse it for necessity, not for sensualitie.

Gen. 3. 21.

But how agree the comely coates of these wealthy Courtiers, with the superfluous fashions of Wat Waste-all, and fooleries of Pinion Parre-all, which goe past their abilitie, shamelesse and gracelesse with all their wealth in vanities to be viewed? And how agreeth fancy fine nobles, with iaggies, welts, gardes, gay tufts, great Ruffs, confused sets, supporters, buskes to make their bodies straight, and want of Gods word to rule their soules right? their cozked heeles set by so hie, that some doe tread awry. They despise
an,

and didiget at those that weare small Bands, and plaine decent apparell, which are woꝛne soꝛ foure causes. First, to be obedient to God, and agreable to his woꝛd. Secondly, soꝛ a helpe to pull downe our pꝛide. Thirdly, to win others. Fourthly, they maintaine it with trueneth and honestie. Be ashamed you and yours, that consume all by your excessse.

Pꝛide is combined with witleesse fashions: Some men are like monsters, with Ruffes, sarre excedding soꝛmer Ruffins: Boyes haue shalt-haired heads; some bigger, a curious cut; lockes soꝛ pediculus, long of each side, stigmaticall like. He that subiected his body, saith: Doth not euen Nature it selfe teach you, that if a man haue long hayre it is a shame vnto him? 1 Cor. 11. *Nitimur in vetitum semper, cupimusq; negata.* We desire things soꝛbid, and conet things denyed vs. Spanish pompe, and Spaniards pꝛide hath long lockes, as if they were ashamed of their eares; with Shirts hanging out at knees, disguised from top to toe, as if they went to the pit infernall.

A mans attice, and excessive laughter and gate, shew *Ecclus. 19.* what he is. *Ambr. 1. Officior. Est in ipso motu, gestu, & incessu tenenda uetecundia: habitus enim animi in corporis statu cognoscitur.* 30. Externall actions bewraye internall affections: some exced in varietie as though they might spend much a yere by Land, yet nothing. Men of Nobilitie, Gentilitie, and Yeomen of habilitie goe decent and plaine, when sarre inferiours are thin-trim, and garded with others goods got by guile. A earth be humble, Gen. 2. 7. thou wert made of that beasts tread vpon, Gen. 3. 14. and of that Serpents ease on. Our first Parents were Gods Vicegerents, and God could as easily haue cloathed them in gorgeous apparrell as in plaine coates of skinnes. When munde it, it was to moue vs to mediocritie.

Those garmenes speake to vs that God allowes vs cloths to couer our nakednes, but not to abuse them in excessse. Christ noꝛ his Apostles gaue no such examples: Christs garment was without seame. Math. 3. Iohn had his rayment of

Heb. 11. 37.

Tim. 6.

Mat. 18. 6

Aloma.

of Camels hayze, and a leathern pelt about his loynes. Gods childezen haue bene content to weare shepes skinnnes, and Goates skinnnes. Garments according to euery mans calling, plaine and comely, are commendable: we may vse them, but not abuse them. It is lawfull to eate, drinke, and weare apparel: but excessse of eyther incurres Gods displeasure. Wanting food and raiment, let vs therewith be content. It is more then God owes vs, and wee (proude beggars) deserue nothing but damnation. Content must be when wee haue but food and raiment: if riches, wee must not consume them on our lusts: If a Ruffin say that he and his doe vse excessse to please his wife, he is not fit to rule a householde, and vnlike the good Centurion, to say, Doe this, and it is done. Saith Iosua, 24. 15. As for me, and my household, wee will serue the Lord. Pray that she which allures thee, and oft rules thee, be not a let like Eue, but a helpe as Sara: not sauadge, but sage. Pro. 31. The price of the vertuous is farre aboue Rubies. If she be such, so is thy household, prayse God for her; if she be not, pray God to conuert her. Be not Cynicus, sorrow suffer sorrow: admonish her quietly, lone her, and winne her with lenitie. If she see that you grieue indeed, that she offend God by her excessive attyre, she cannot loue thee and vse it, but leaue it if she loue thee. Loue God and leaue it, hee forbids it: it is an offence to Gods childezen, whom hee hath such care of, that it were better for their offender, that a Mill stone were hanged about his necke, and that hee were drowned in the depth of the Sea, ~~Math. 23.~~ Some lawfull thing to auoyd offence is to be omitted: much more vnlawfull, as such excessse. And who dare disobey Gods word: except such as in heart haue him not: his word is sufficient to conuince: yet the sayings of the Painims incomparable in efficacie to hea- renly Diuinity may be expressed, because their careful doings excell carelesse Christians.

Hate pride, desire to be cleanly, not gorgeous in apparell: Hee toucheth the women, not men, which spend all at the Ale-house till bare skin appeares: and dirtie (not deuyrie) women, which launch their hayze out long, and leaue it in whit- meat.

Ob

Oh soile, gorgeous apparrell is not an Ornament, but a shame, and manifest shew of thy folly. Wee toucheth those that would be extolled, but haue shame in stead of fame: for Russians speake rashly of their dishonesty. *Sophocles.*

Gay apparrelled women stand forth as baits to catch men. Wee toucheth the disguised with fore heads frizled, which buye Complexion, and cause an enill action standing more bold then bashfull, painted to play with. *Anselm.*

The women of Lacedemon refused the rich Robes King Dionisius sent them, saying they would do them more shame then honour. If such were now offered, stretched out armes would reach them, and greedy Gehesa would haue them.

Some so delight the flesh, that god sayings nor examples doe not amend their misdoings. Demas forsaketh the heavenly conuersation of Saint Paul, and imbraceth this present world: (the Tipers garled skinne, whose venomous sting is deadly.) Oh eleuate thy heart to heauen: If any man haue *Rom. 8.* not the Spirit of Christ, he is none of his.

Now let vs examine our selues: Doth the Spirit of Christ, which is alwaies in sharpe and painefull battels with the flesh, and locked in that dungeon of dung, delight to set out, the same in exesse? No, for it is a meanes of carnall desires: it hath respect to the soule, by whom the body liueth. It loosnes the body that is needfull, and liues for life, not for lust, longs to bee with God, and delights that native Kingdome. It loyes in the deliuerie from the inticements of the flesh, world, and diuell, with whom it fights, seeking to subdue the flesh by often abstinence, watching, prayer, and forsaking pompe and pride. But our painting is apparant that we are not in battell, but are inordinate louers of our bodies.

God God giue vs grace to amend, that with a liuely faith we may apprehend Christs merits, and be clothed with his white Robe of righteousness: to whom with the Father, and the holy Ghost be all honour for euer, Amen.

Seruite Iehona.

} Newes to the poore, too good to be true: }
 } All will not belceue it that doth it view. }

THe Diuel: reioycing doth decrease, men shew good words & deeds:
 In mutuell comfort, ioy and peace, we croppe vpcursed weeds.
 The Mill/ayld Ruffs doe all goe downe, and little Bands in place.
 Gods word preuailes in euey Towne; for Pride hath great disgrace.
 Starch is turned into Bread, yee poore haue oft desir'd it,
 Pride-popiniay doth learne to kneade, which lately did mislike it.
 Light of Loue is not so fine, but frames her selfe to thrift;
 And learnes good housewifery in time, frequenting no euill shift.
 Minion now must make White-meate, full fit she is to learne it:
 To garden, plant, to sow and set, which brings this Realme much profit:
 Cabadge, Mullons, Onions, Leekes, betimes in time of yeere:
 Good newes, you poore shall haue fat cheekes, foode will not be so deare.
 A recompence she now will make for all her time ill spent:
 Remembrance doth make her shake, and now she doth repent.
 The needle and the spindle shee full quicke oft time doth use,
 And loues in heavenly word to see, and doth all vice refuse.
 She that did watch great Ruffs to set, and sleepe the Sabbath day,
 Attentive is and vigilant to heare Gods word and pray.
 The Poking-yrons barre the doores, goods safe in house to keepe,
 From such as doe like knaues and whores, molest men in their sleepe.
 Great holes in cloth cut shal not be. Good cloth it will be cheape.
 The poore pray God this thing to see, their heart: for ioy doe leape.
 Pinkt Flaw: on thornes shall hang no more, plaine stuffe will last 3. yeere:
 You shall them haue good Brethren poore ere rugge begins to peere.

Valete in Christo.

¶ A reproofe of hideous Oathes.

THE accustomable sinne of Swearing, and detestable taking Gods Name in vaine, apparantly appeare such little or nothing estimate his Maiestie. The manner, Acrothorax and Acolastus sweare by him, with dialect disorder and a bjaunty in common talke, as if they swore by Iohn or Ione, and

and so vsed in sporting places, as to beare may moue a true beleuing heart to blode. Not so onely, but by all the parts of Chyist particularly: not considering how his parts were pierced for our sinnes, and we exclude our selues from that benefit. The Ieues rent him with nayles, stripes, and thornes; and Swaggers still doe teare him with their tongues.

Some vse it in buying, selling, and guilefull getting: they are couetous to borrow much, but sparing to pay. They promise, but breake performance, Assertorie, prom florie.

Others vse a perillous petition to get goods: So GOD iudgeth them: not considering the dreadfull Iudgement and seuerer sentence pronounced; Depart from me ye cursed *Mat. 25.* into euermlasting fire: when they shall obey to their decay.

Some; As God shall haue part of their soule. Whiche ked to geth, thou owest not thy selfe: GOD will haue the soule & body, or the Diuine soule & body. Some by their faith: Heb. 11. But without faith it is impossible to please God.

Others sweare by creatures, whereby they displease God greatly, which is iealous of his glory, and sayth, *Ierem. 5. 7.* How shall I pardon thee for this? thy children haue forsaken me, and sworne by them that are no gods.

To reprove this and the like, Chyist sayth; *Mat. 5.* Let Reproofe of your communication be, Yea, yea: Nay, nay: for whatso- *Swearing.* euer is more then this, commeth of euill.

When wee sweare we must vse the glorious Name of God with great reuerence and feare: (viz.) Where the glory of God is sought, or the saluation of our brethren, or before a Magistrate in witnessing the truth: not in our communication, or otherwise vainely. It is forbidden, *Leuic. 19. 12.* And yee shall not sweare by my Name falsely, neither shalt thou prophane the Name of thy God, I am the Lord. Regard it: For the Lord will not hold him guiltlesse that taketh his Name in vaine. *Dent. 5. 1.*

The Lord hath sayd, *Zacha. 5.* That the curse shall enter into

into the house of him that sweares falsely by his Name.

Leuit. 24.

God commaunded, that hee which blasphemued his Name should bee stoned. It was effected, and now is to be wished such should be punished. Although it be reproued, it is to be feared few will reſtrayne: for Sathan is subtil to ſeduce beſore Chriſts coming, and is induſtrious to draw vs to that God hath forbidden: ſo that ſome, as in their health did ſweare and curſe: ſo haue they in their ſickeſſe, and departed fearefully. *Eſay 45. 9.* Woe be to him that ſtrives with his Maker. Conſider this, yee that forget God, leſt

Pſa. 50. 22.

I take you away, and there bee none to helpe.

O if you knew him, you would quake to blaſpheme him: his glorious brightneſſe excels the Sunne in the Firmament, ſo that ſinfull eyes cannot beholde him. *Eſay 6.* Seraphins cover their faces in Gods preſence. Thou blaſt of breath, bee not ſo ſaucie with the GOD of might and mightie. *Ieremie 10. 6.* Forasmuch as there is none like vnto thee, O Lord, thou art great, and thy Name is great in might. *verſ. 10.* At his wrath the earth ſhall tremble.

Pſa. 8.

O, bragge beggers, bold to diſhonour him, you muſt ſrom wealth, or wealth from you, it is none of yours, honour the owner. The *Psalmographe* doth ingeminate this; O Lord our God, how excellent is thy Name in all the earth! Our Saviour taught vs to ſay; Hallowed be thy Name. Let vs not derogate it. Bad children grieve to ſee their father miſuſed: much more Gods children to ſee our heavenly Father abuſed.

Some leaue of the vulgar heare, and beare with ſweaers and Drunkards; but cheeke ſuch as abhorre it, for any ſmall infirmities paſſe for want of ſore-ſight; and with lying make a miſſe a mountaine. I would I and others had but infirmities; I haue millions of finnes, and GOD knowes of more then I can remember. Good GOD aſſiſt vs to reſiſt and hate ſinne in our ſelues and others, that with ſilence we ſee the not blaſphemed.

Common Swearers, are commonly Curſers, and askers of euill

euill petitions, impious people are wrathfull like the Diuell, asking plagues, pors, and all kinde of euill. So ofte times they haue that they crane. Our tongues are not to be bnrn- ly euils, but to pray to God and praise him.

He that blisideth his Name, betwixt himselfe worse then a tobe, which by singing sets forth Gods praise. *Psal. 148.* Ze- lous *David* exhorteth creeping things vnrationall, to praise GOD, yet men with reason blaspheme him: which none can doe that loue him.

A president repugnant was *S. David*, Blesse the Lord, & my soule, and all that is within mee blesse his holy Name. *Psal. 103.* Let euery thing that hath breath praise the Lord. And shall man hauing reason blaspheme him? Wh it is odious to a Christian. Therefore when thou hearest any take Gods name in vaine, say; Blessed be his Name. If he regard it not, exhort him with lenitie: If he be peruerse, restraints his companie.

Joseph, by keeping *Pharaohs* Court, learned to sweare By the life of *Pharaoh*: but he returned to such vertue as is to be feared *Gen. 42.* few do, for sin is now so auileable it seemeth to be inenitable

Arrogant earth, feare the Almighty. Bee not an In- fidel, worse then the Diuell; The Diuels believe, and tremble. True faith and true feare hath care to eschue euill, and doe good. *Prou. 8. 13.* The feare of the Lord is to hate euill, pride, and arrogancie, and the euill way, and the froward mouth doe I hate. *James 2. 19*

A Blasphemyer with his froward mouth and black tongue makes his soule blacke. GOD made it to praise him, not to dishonour him. He saith, *1. Sam. 2. 30.* For them that honour mee, I will honour: and they that despise mee shall be lightly esteemed.

Pray to GOD, and praise him; none can saue thee but he, and he abhorreth sinne. *Heb. 1. 13.* Thou art of pur- rer eyes then to behold euill, & canst not look on iniquitie.

Now let vs consider this, how wee procure Gods anger, and grieue him with our sinne, by *Sathans* seducing. To see him maketh man to quake, but the Swearer seemes to be pos-

lesse and feare not. Both must be admonished.

You that with silence heare it, and ye that vse it, leaue it, least in Hell ye languish, with blaspheming and cursing the time of byrth and being. To prevent it, Repent: Loue God and laude him; Else at Iudgement day thy conscience will accuse thee, Christ will refuse thee, the Host of Heauen abhorre thee, and Diuels euer torment thee.

From which god Lord deliuer vs, for IESUS sake, that bought vs. To the which GOD Almightye, thy persons in Trinitie be all possible praise for euer. Amen.

Benedic anima mea Iehoua.

An Inuocacion for Sabbath-Profaners.

THe abuse of the Sabbath hath greatly derogate the glory of God. Used of some in the Church, of some out of the Church. Concerning euill behauiour in the Church, There are certaine seduced in graue getting, or needlesse decking; that they goe late, attyed matter for a Play, then to pray. Whose eyes wander in euery corner, and the finest fashion is their prospect.

They by watching about their follie, and others (too full fed) doe slumber and comber the Church, offending God, and grieuing the god. The hungry sleepe not at dinner; to sleepe at a Sermon shewes no hungrie desire: the paunch full is unfit to pray.

Sermon-sleepers, whether Papists or Neuters, intrude among the Protestants. They ease the corps by leaning. So should they the Conscience, and auoyde sleeping by standing, but *Pinguitie* prevents it. Ignorants went farre to fall to an Image: Farre and nere, fall thou to the true God. Goe sooner, and be better prepared to pray, and praise him.

Some Russians and rude ones, yea, bragge boyes, haue battes on their heads, when Psalmes are read or sung (being Prayers and petitions.) 1. Cor. 11.4. Euery man praying or porpheying, hauing his head couered, dishonoureth his head.

To begge of a King couered, is vncomely; spuch me so to

Parents rebuke your
boyes.

to begge of the King of kings. Some sittes, praying the Lords Prayer.

Matthew. 26. 39. CHRIST did prostrate and pray because of our sinnes; and shall not we sinners knaele when we pray? *S. Paule* did it. *Acts 21. 5.* If wee knaele not, standing is sitting, so did the poore *Publican*: *Luke. 18. 13.*

GOD ordained body and soule, and will be acknowledged by both. *1. Cor. 6.* For yee are bought with a price: Therefore glorifie God in your bodie and in your Spirite, which are Gods. And if we will not willingly, he will be glorified in our destruction.

Thetefoze stand in awe, with inward and outward obedience, *Esay, 66. 5.* Heare the word of the Lorde, yee that tremble at his word. *Psalme 134.* Lift vp your hands in the Sanctuary, and blesse the Lorde. Blessed Preachers perfoyme it, so ought the people.

Devout David saith, *Psal: 63.* I will lift vp my hands in thy Name. *Nehemiah. 8. 2.* The people did with willing mindes heare the Word of God, from the morning untill Midday, and the eares of the people were attentive. *Vers. 5.* All the people stood vp. *Vers. 6.* And *Ezra* blessed the Lord the great **GOD**; And all the people answered, *Amen, Amen*; with lifting vp their hands: and they bowed their heads, and worshipped the Lorde, with their faces to the ground.

Such Agilitie moneth vigilancie, as a meanes of amendment: but be fra from hypocritie, God abhorres it. Be ever moze zealous then thou samest. Lift vp thy hands, with hart annexed, so; hands without heart is abhominable. *vers. 8.* So they read in the booke of the law of God distinctly, & gaue the sence, & caused them to vnderstand the reading. They Teachers did comfort them, *Vers. 9.* For all the people wept. Alas, little is our weeping, much sleeping. Pride omits submission. *Re. 1. 7.* But all the kindreds of the earth shall waile because of him. And some, so some as Sermon is done, so; a single of insolence, and are moze stout then studious. Loue of Riches chokes the Word.

A god

A god Colw cheiues her end increasing god blood, and we must meditate in the word whē we haue heard. If we were pricked in our hearts we would say to the Preacher, and each to other, as the people to Peter, and the rest of the Apostles, *Acts 2. 37.* Men & Brethren what shall we do? Then Peter said vnto them, Repent. We know it, God graunt we may doe it. *Mark 11.* Jesus went into the Temple, and cast out them that did abuse the same. *Ver. 16.* And would not suffer that any should carry any vessel thorow the Temple. *Ver. 17.* And he taught saying vnto them, It is written, My house shall be called of all Nations the house of Prayer.

Haggai.

Dan. 4. 30.

Slacke we are to pray, or repaire that House: but where bodyes are fed, and lusts fulfilled, building is not spared. For the neglect of building the Lordes House, by them that dwell in their steeled houses, the Lord staid Heauen from deaw, and the Earth from her fruite. Nabuchadnezzar glozied in his building, but heard a woefull voyce. Many braue buildings are burned. God make vs moze mindefull of his House, and to vse our selues well therein. Amen.

Of enill behaniour out of the Church.

The moze a man neglects the means of true knowledge, the liker he is a Beast: the moze endued with that light of life: the liker he is his Creatour. Yet Church-sleepers and slack-goers can on the Sabbath halt to an Alehouse, and say, the Preacher was too tedious, which shewes they felt not the swete taste, so such sits longer in leaude demeanour and lones it. Men can watch a day to compass a match for backe and belly, or to keepe ill companie: but to heare glad tidings, is thought tedious. Hee that is wearie of Gods word, is weary of God: Loke into it, It is his Image, by whome the Sonne hath reuealed him.

As some are carelesse, so their Children growe gracelesse: Boyes are in back-lanes, swearing and swaggering, in open Streets wangling, in houses playing, in pardenes toozryng Dogges and Cattes, committing mercklesse actions. Had not
Pan

Man sinned Beasts had not strined : Some reioyce in the sight, and in sinne. God Parents doe keepe children and Seruants to their bookes, repeating to them that the Preacher taught: when lewd ones are in streets disturbing them. They that instruct not their Familie, are like to sale of theyr follie.

Jacob reioyned his Household, *Cornelius* feared God, with all his house. When children disfigure their faces Parents are grieved: but they see them disfigure their Soules and suffer it. Let not your Boyes be rude in streets, to people that passe: gracelesse youth grieue them daily, casting scornfull words or worse.

*Genes. 35.
Acts 10.*

There is difference of Youth; the well trained by are bettous, the idle are vicious: and haue cause to cry; *Noce indulgentia nobis*: Sufferance doth hurt vs. Some such, at ten yeares are past recovery, hanged by twenty. When they cry out of their parents. Had they feared God their children had not miscaried: For this is his Edict, *Leuitic. 19. 30.* Yee shall keepe my Sabbaths, and reuerence my Sanctuarie; I am the Lord.

*Securitants
consider it.*

But such regarde not, they scozne the Aged, that giue them god counsell: yet Age is a Type of Eternitie. And God saith, *Vers. 32.* Thou shalt rise vp before the hoary head, and honour the face of the Olde man, and seare thy God; I am the Lord.

They that feare God, dare not prophane his Sabbath: But some trauell all that day.

Others heare a Sermon in the forenoone, and an other in the after: but spend the other part of the Day in bargaining, and other vnprofitable pastimes.

GODS WORD is compared to a Hammer, to breake a stone. Wh Sabbath-prophaner art thou harder? Clay, doth the Sunne make thee harde? Pharaos heart, art obdurate? Be submisie and mollified. Amend, pray, and praise God.

Laudate nomen Iehoue.

A proose

A prooſe that the Sabbath muſt be obſerved.

- S**abbat ſignifies holy reſt, not reſt. God hath commanded and reſerued that (one whole day of ſeauen) to be celebrated to his Paſſie. He gaue the example. And he reſted on the ſeuenth day, from all his worke which he had made. The keeping of the Sabbath is a moſtall precept. God ſpake it, *Exod: 20.* God wrote it, *Exod: 31. 18.* and the Tables of ſtone being broken, God wrote the ſecond time on tables of ſtone, as he did on the firſt. The Sabbath was commanded for a perpetuall covenant, *Ex: 31. 16.* God allotted vs ſixe dayes to worke, & reſerued to himſelfe one, which men would rob him of. The wicked would haue all dayes, and the diuell would haue all ſoules. To worke therein was death, *Ex: 31. 5.* On which day, the *Iewes* might kindle no fire. Sixe dayes they might gather *Manna*, on the ſeuenth there was none to be found, they were forbidden to ſeek it that day, and euery man commanded to abide in his place the ſeuenth day.

- God toke away the occaſion from their labour, ſignifying how holy he would haue the Sabbath kept. It is a Sabbath of reſt, an holy conuocation, and was commanded to be celebrated from Euen to Euen. *S. Paule* kept the whole day, and continued his preaching till midnight.

- On the preparation to the Sabbath, the bodie of *IEſVS* was begged by *Ioseph* to be buried, for obſerving the ſabbath. *Mark 15.* God hath commanded the keeping thereof, with a *Memento*. Sunday was the firſt day of the *Worldes* Creation, and the day of *Chriſts* Reſurrection. *S. Iohn* calles it *Dies Dominicus*. I was in the ſpirit on the Lords day: for it was by the *Apoſtles* eſtabliſhed, and Saturday, the *Iewes* Sabbath aboliſhed. Therefore it becomes vs carefully to keepe Sunday, the Lords day. The Law is perpetuall, ſo is the Sabbath: and is to be ſanctified to Gods ſeruite. For though (being vnder the Goſpell) we are deliuered from the ſhadows of the ceremoniall law; yet it ſoloweth of congruity, that we indeuor to keepe the moſtall precepts, and be obedient to Gods commandements; elſe we are not grafted in *Chriſt*, which ſaith *Math: 5.* Thinke not that I am come to deſtroy the Law or the prophets, I am not come

Come to destroy, but to fulfill. If wee belong to him, we will doe our industrie. God is iealous of his glorie, which men diminish, dishonouring him more on that day, then in all the week. His *Memento* is not minded. Man and beast must rest. Yet rude ones ride on the Sabbath vpon small occasions. All within thy gate must rest (that is) within thy power. Child of seruants and stranger. See it performed, prevent eternall punishment. By *Christ* we haue Christian liberty, to doe things of necessity, for preservation of life, and of things in better decay on the sabbath. *Christ* then healed a man, and the *Iews* did lift thape from the pit: and we must be carefull that the thing wee doe be such as cannot well be deferred to further time.

Needlesse wo:ldly wo:kes, wo:des, and wo:ldly thoughts, must be abandoned. *Numb: 15.* God commanded all the people to stone a man that gathered sticks on the sabbath. Oh yee that follow lusts, be obedient, least yee be perpetually punished. *Math: 1:80* God lookes for our Obedience: to obey is better then sacrifice. *Nehemiah 13.* reprimanded them that brake the sabbath, in bearing sheaues, and loading their asses, and that solde ware; he told them that euill came on the Cittie, because their fathers did so. The Lord by *Jeremie 17.21.* dehorteth from breaking the Sabbath, and exhorteth people to hallow the same. God promiseth a blessing if they obey: if not, a destruction. Joyfull promise is for performance. For thus saith the Lord vnto the Eunuches that keep my Sabbaths, & choose the things that please me, and take holde of my Couenant *vers. 5.* Euen vnto them will I giue in mine house; & within my walles a place, and a name better then of sonnes & of daughters. I wil giue them an euerlasting name, that shall not be cut off. In this Maior is a Benisson, to him that knoweth not a woman, if hee applie the Minor. To every man that keepeth the Sabbath (not doing his owne wages, nor speaking his owne wo:des) God hath promised a blessing. But God is forgotten, and present pleasures thought on. Some substantiall whome the wo:ld esteem of, talke on their trash, subtilty, and sensualitie on that day: and for a messe of potage, as *Esau*, lose their birthright.

Young men, ſome of them are like a generation of Aſipers, ſtarting aſide like a broken Botwe.

Neuters, that delight not Gods Lawe, ſay, they believe as the Church belieueth; and how that is, they knowe not, as though they had a taſte of the Whore of *Babylon*. Lurking Paſſe-mongers doe ſeduce and make them like-warme.

The body of *Iezabel* was deuoured, but her ſkate, ſkull, and handes remained. And though the light doth diſproue Idolatrie, ſome with deceined taſt thereof, wot to burne in reſent to the Queene of heauen: which God reprimed, and ſeverely puniſhed. Conſider it, ye that are thereto addicted. They that loſe darkneſſe, haue the light, leaſt it ſhould reprimous them. Such are wiſfull Abſenters, and ſome that heare, are Sabbath-prophaners. The true uſe of the Sabbath is, with the Aſſembly to heare Gods word read, and preached, to receiue the Sacrament with thanks and repentance, to pray for our gracious King *Iames*, *Queen*, and Royall progenie: and for all Gods children, (being the Church vniuerſall.) O Lord we thanke thee for our deare Soueraigne his great preſervation, from *Iannes*, *Iambres*, and traitorly *indus*: and we beſeech thee to deliuer vs from ſuch mercleſſe papists. Amen.

As at all times, ſo chiefly on the Sabbath; we muſt feede on the word, and thanke our good God; meditate, comfort, and counſell each other, from euill to good; and prouide for the poore at ſuch time of the day, as ſhall not hinder the ſerue ſerue in vs. *S. Auguſt.* makes mention of 3 kind of works, that muſt be done on the Sabbath, viz: The works of godli- reſſe, inſtructing the ignorant: the works of Charitie, giuing to the poore. The works of neceſſitie, to ſaue things in bitter decay. As at all times, ſo on this day, let vs to reſort the diſtreſſed, praife him, which roſe them for our conſolation and and iuſtification. The *Iewes* ſabbath did put them in minde of their deliuerance from the cruelty of *Pharao* vnto the deſert, where they were fed with *Manna*, and ſo to the promiſed *Canaan*. Our Sabbath puts vs in remembrance of our deliuerance from the fiery *Pharao* the diuell: and that we ſhall poſſeſſe eternall reſt, if we obey God, and keepe the true Feſt.

An abſenter ſayes: God heard Iob on the dunghill, Daniel in the denne, ſo may he me in my houſe. Saint David ſaith, Pſal. 133. I was glad when they ſayd vnto mee, Let vs goe into the houſe of the Lord. Pſa. 84. My ſoule longeth, yea euen faynteth for the Courts of the Lord. He accompanied the holy conuocation: Pſal. 43. I went with them to the houſe of God with the voyce of ioy and prayſe. It muſt be the ſmall cauſe. The ſwaete ſinger ſaith, Pſal. 81 Sing aloud vnto God our ſtrength; make a ioyfull noyſe vnto the God of Iacob. The ruder ſort make not a ioyfull noyſe; they can ſing few tunes for Pſalmes, nor in tune, but diſturbe the Congregation. Dauids heart and ſwaete loud voyce makes harmony, illuſtrating the glozy of God, which order- ned heart and voyce. He a type of Chriſt, ſaith, Pſal. 35. 18. I will giue thee thanks in the great congregation, I will prayſe thee among much people. Louers of God are ioyfull to prayſe him among many, and to ſee God prayſed by many. Let vs not let it, but loue it: embrace the truth, and prayſe God for it. To the which bleſſed Trinitie be eternall ho- nour, prayſe and glozy, Amen.

Tota ipſa anima laudet Iah.

¶ Againſt the euill effects of Dicing and Carding.

Dicing and Carding are accuſtomed with company that beſeth exceſſe: they goe to an Alehouſe, and call for an Out-houſe, and ſit wrangling, diſhonouring God, ſer- uing of Satan, and cauſe veration. The winner ſpends it prodigally, procuring Gods diſpleaſure. The ſadde loſer gripes for money greedily; to be reneged, caſtly hee ventu- reth more, which turnes ſtill to the leſſe. When they yonth entreth into a Shoppe booke; the day come, money hee hath none, his Land is accepted, friendly he is excited: hee makes a ſale, and ſets vp that buyer: the money ſome ſpent; he ſets bp a wiſpe, and is dyndge to ſweaters and djankehards.

If that ſerues not, then begging, thieuing, and killing; venturing ſoule and body for money: but tyed at Tibozne,

The cry of the
carelesse.

take example: Our wofull Parents loved our bodies, but hated our soules; woe to the time of that libertie. Yet some will not be warned, they are remisse in that dutie, and bring their children to misery. O securitant, thou art the cause of thy chilles destruction, if not damnation; and thy childe the meanes of thine. Hadst thou bene careful, his precious time had not bene spent in play: whereof came idle speaking, strife, swearing, poverty, theuing, hanging, (pretiudiciall effects of dicing and carding.) Some say, My sonne is no Dicer nor Carder: but thou permitst him to a preparatiue by such like play. All euill is so prompt to spring from our corrupt natures, that euill learned in youth is hard to be removed: if good, it is like to be settled. Therefore rightly are children compared to Vessels which commonly keepe the taste of the first liquoz. Yet many will not be counselled, but giue euill example to their household.

Pet. 1.

Tully toucheth them: *Plus nocent exemplo quam peccato*: They hurt more by the example then by the thing it selfe. The actions of House-keepers doe animate the household. Eph. 5. 16. Men must redeeme the time. Vertue must be annexed to faith. Let vs vse holy conuersation and godlinessse. Passe the time of your sojourning heere in feare. To prevent youths vicinitie to vice: instead of dice and carding, reade good booke, pray, and praise God. Every minute requires the aduancement of Gods glozy, and good of each other.

Unprofitable actions become not Christians, they are no motiues to moue men to praise GOD. Carelesse Libertines must leaue them: they are no good woorks of the Gospell, nor the light Christ gaue charge should shine among men: but meanes to haue God blasphemed, and the Dinell serued. They are no holy actions, no fruits of the Spirit; rather wantonnesse, whereof ensueth contentions and fruits of the flesh. A good tree bringeth forth good fruit, Mathew 7. *Mat. 21. 19* The fruitlesse combers the ground, like the wilde Figge tree that Christ withered.

Forasmuch as the effects of carding and dicing are euill,
and

and the exercise thereof may bee left without damage to any, it is sufficient to proue they ought not to bee vsed. To re-
proue many things in brieft: Abstaine from all appearance 1. The. 5. 32
of euill; (that is) from things that haue a shew of euill, much
more from things meanes of euill.

The effects shew that dicing and carding causeth euill:
Not to me, nor by me, saith one. Oh, thou spendest the
time that might be spent better, and shewest an euill example
farre from grauitie and integritie. Whatsoeuer are appea-
rance of euill ought to bee omitted: but dicing and carding
are appearance of euill; ergo, they ought to bee omitted.
The assumption is proued by the euill effects; besides, the of-
fence giuen to the godly. Mathew 18. Christ pronounceth
twee to offenders. 1. Cor. 8 13. Some needfull things are
to be omitted to auoyd offence; much more, needlesse.

Whatsoeuer is vnprofitable, and may bee omitted with-
out damage, ought not to bee vsed: but carding and
dicing are vnprofitable and may bee omitted without da-
mage: ergo, they ought not to be vsed.

Dicing and carding, which consisteth merely vpon blinde
hazard, lot and chance are to be reiected. Dicing consisteth in
lot-casting, being a religious ordinance for serious matters
to determine doubtfulness. Lotte was cast for Mathias,
Acts 1. God is the disposer of the Lot. Oh it is base to be Pro. 16. 33.
vsed in boyes play.

Publius; *Quanto aleator in arte melior est, tanto nequior est*:
How much the Dicer is cunning in his Arte, so much the
worse hee is.

S. Amb. lib. 1. De offic. chap. 23. Playes & pastimes are
swaite when they are repugnant to the rules of christianitie.

Ciprian; Play at Cards is an inuention of Satan, which
he found out that he might the easier bring in Idolatry: for
the coat cards which are vsed, were sometime the Images of
Idols and false gods. Iustinian the Emperour abhorred Dice
play, & by his Authenricall Lawes suppressed it. Magistrates
forbid it; Preachers reprove it; for the word of God doeth
menace it; the Fathers reiect it; and the Pagans detest it.

Gen.

Gen. 1. 27. Man was innesed in Gods likenesse: we should imitate Gods properties: hee wrought that could make all things at a thought: and so appoynted vs. And the Lord God tooke the man, and put him into the Garden of Eden to dresse it and to keepe it. If man in his innocencie ought to worke, much moze now being polluted. Gen. 3. 19. In the sweate of thy face shalt thou eate bread, till thou returne vnto the ground. Some will not worke in Winter, and therefore begge in Summer. It is written, 2. Thess. 3. That if any would not worke, neyther should they eate. If thou be wealthy, and wilt not worke: Adam was wea'thier, and he wrought. Walke thou in the fields, behold Gods benefits, and prayse him. Walke in thy house, pray, read, and meditate: for dicing and carding is vnto holosome, & brades Cont and Drowle. They bee called honest recreations; yet Satans inuentions. The prophane are cald Gods fellows; so haue bene Diuels. Gods word doth direct vs to passe the short time of our pilgrimage: James 5. 13. Is any among you afflicted? let him pray. Is any merry? let him sing Psalmes. But prayer seemes vnpleasant, and Psalmes too much solemnity. Hymnes and spirituall songs some haue no skill in, when ba'ody catches delight them.

Mat. 12.

Idle words, for which men shall giue an account of at the day of iudgement, seme swete. Idle words are, *Vana & inutiles nuga in quibus plerique vitam ternunt*: Vaine and vnprofitable tyffies, in which many waste their life. Idleness is the cause of idle words. *Otiū puluinar est Satana*: Idleness is a Feather-bed of the Diuell. Idle words are with idle actions. You turne the Dye, thinke how you turne to folly. Thou doest cast thy Card, thinke how you cast away time. Thou bidst thy Botol rub, thinke thou shalt be rotten. Refrayne from vanitie, and also crueltie: see no blinde things sight, nor blinde Beares whipt. Mar. 5. Blessed are the mercifull. A righteous man regardeth the life of his beast. Let god motives bee a meanes to preuent such pastimes as are meanes to preuent repentance. Christ saith, Watch and pray. The world saith, Watch and play. The holy Ghost bids

Pro. 12.

Mat. 26. 41

bids vs, Heb. 12. Follow peace with all men, and holinesse, without which no man shall see the Lord. But common Gamesters are commonly wzanglers, and same booy of peace and holinesse. Doe that haue play bled in your houses, lose not Paradise for pelfe. It was decreed in the time of Iustinian, that such houses should be confiscat. In stead of Cardes and Tables, haue a Bible on thy Table. Put off and abhorre euill. Eph. 4. 24. And that yee put on that new man, which after God is created in righteousness and true holinesse.

Christ no; his Apostles were no gamesters: yet the Libertine that should learne to read, makes gaming his summam voluptatem, and saith it refresheth his wit: but that which is sweetest refresheth the wit soonest. The Prophet saith, How sweet are thy words vnto my taste: yea sweeter then honey to my mouth, *vers. 62.* At midnight I will rise to giue thanks vnto thee, because of thy righteous iudgements. That thing is pleasant to play, but not for them to giue thanks and pray. When they throtto pots at each other, with such swearing and blaspheming of God, as is grieuous. *Vers. 148.* Mine eyes preuent the night watches, that I might meditate in thy word: but others refuse their rest, to ryot. He desired Gods word farre aboue fine gold, and thought it sweeter then the hony combe. Others refuse it, for dice, cards, & wanton company. The sanctified, grieuing for their sinnes, seek in Gods word for swete comfort: but such as loue lechewdnesse get false comfort by lasciuiousnes. They refuse Gods word: playing, wantonnesse, and foolish iesting, is a salme for their soze. Blessed is he that can say in his heart: *Pla. 119. 97.* O, I loue thy Lawe, it is my meditation all the day. Wap for that minde, yee that prophane euery day. Gods precepts must be as frontlets betwene mens eyes: they are Gods childrens pastime. The impious be an Antichris, and passe their time with contraries: they say they are the apter, but it is to euill. So the Diuell seduced Eue to thinke, that by eating the forbidden fruit their eyes should be opened, and be as Gods: but it was to the ruine of them and theirs. *Re. 4.* In heauen

God is prayesd continually; and canst not thou endure it at boyd times? O rich earth, poore earth, proud earth, loue God, and vse it on earth. Be not gracelesse and shamelesse to omit vertuous singing, reading, conference, prayer, and meditating, to vse dice and carding. Doe not procrastinate, amend speedily, and spend thy short time profitably. Beware of the day of the Lord: Luk. 21. 35. For as a snare shall it come on all them that dwell on the face of the whole earth. Verſ. 36. Watch ye therefore, and pray alwaies, that ye may bee accounted worthy to escape all these things that shall come to passe, and to stand before the Sonne of man. 2. Pet. 1. And giue diligence to make your calling & election sure.

Heb. 6.

Consider, we can spare no time for idle playing, nor idle speaking. The earth which bringeth thornes and bryers is reſected. 1. Pet. 1. 13. Wherefore gird vp the loynes of your minde, be sober, and hope to the ende. Let vs doe well, lest God come with denouring fire and finde vs euill occupied. Let the remembrance of his sudden comming preuent euill in thee; againe & againe, 3 beseth thee. *Soli Deo laus & gloria.*

¶ A meanes of amendment.

As much as many liuelier Atheists then true Christians, here are certaine motives to excite to amend. Many seruing Bathan, can boast they shall bee saued, not come to the steppes of pietie, to hate iniquitie, that they may apply Christs righteousness to their conscience. That most of this world shall be saued, many places of holy writ refelleth. Mar. 22. 14. *Mults sunt vocati, pauci vero electi*: Many are called, but few are chosen. It followes, few shall be saued: O fearefull sequell! Consider thine estate, hee without whom is no saluation spake it. Heb. 9. 28. Christ was once offered to beare the finnes of many: yet few saued relatively in respect of the damned. His death is sufficient; but few haue that feruent faith, whose effect is a godly life. Christ giueth a cauent: Enter ye in at the straight gate: for wide is the gate, and broad is the way that leadeth to destruction: and many there bee which goe in thereat. 14. Because straight is the gate

Mat. 7. 13.

gate, and narrow is the way which leadeth vnto life, and few there be that finde it. Consider the oppositions: The broad way to destruction many walke: the narrow way to life few finde. The entrance is straight, the passage troublous, sharpe, and full of difficulties, vnpleasant and repugnant to the pleasurable broad way. Gods word is the right rule from which men make an aberration. And Christ is the true way; but he that is in Christ is a new creature. And to such as begin so to be, so many temptations, rebukes, and tryals, wait on that vertuous life as few endure. Troubles with pietie is a Christians livery: here is little or no Alceion time. We must through much tribulation enter into the kingdom of God. *Act. 14. 22.* Christ saith, Luke 13. 14. Strive to enter in at the strait gate: for many, I say vnto you, will seeke to enter, and shall not be able. This command and the reason might excite vs to cut off all obstacles, and haue goodly strife, rise to excell in vertue. Alas, our strining and saking is in the broad way, hauing a forme of pietie, denying the power thereof: few leaues, few fruit. The fine foolish sought and craved, but were excluded: the faith that brings forth god fruits is requited. Belialls may saunce themselves. iusticiaries whippe themselves, without true touch of conscience, as appears by their present committing of incontinencie, and bloudy massacre. The prophane may follow iniquitie, presume on Gods mercy, and sinne in such seeking: the best is neglected, the worst is delighted. Many are perfidious, else they would beleue Christs words, and be zealous to amend. Consider seuerer sayings, Mathew 20. 16. 2. Esd. 8. The most High hath made this world for many; but the world to come for few. Saint Aug. affirmes it; *Si omnes liberarentur, foret, ut absconditum esset quod peccato debetur propter iustitiam; Sin autem nemo liberaretur, foret, ut non appareret quod per gratiam donatur.* If all should bee deliuered, that were hid which by iustice is due for sinne: but if no man should bee deliuered, that should not appeare which is giuen through grace. Wee are all by nature the children of wrath: it is Gods mercy to saue any.

Luke 1. 17. The Elect shall be saved: they with a lively faith are lovers and lovers of righteousness: to that end such are delivered, being fewer then the faithles. Christs death is sufficient for all, but not effectually to all; the fault is in vs sinfull people.

Be a good
Soldier,

Oh let vs pray and repent, with austeritie from sinne, and conuersion to godlinesse: for right beleeuing hath god liking, without which lively faith we pertaine not to Ch: A, for that lively faith apprehendeth him, which makes vs iust, in that respect wee are iustified: not formally, as it is inherent righteousness in vs; but relatively, in respect of the object: for we are vnrightheous; therefore we must resist sin continually, which is so sharpe a life as few vfe. *Luke 8.* Sade was sowne in 4. places, but one fertill. Impious people are plenty; sanctified are deinty. *Arist. Plurima pessima:* The most men are the worst. *Preciosa non sunt numerosa:* Good men are least in number. When all the world was drowned in the deluge, but 8. faithfull were preserved: before, many heard of it, but few would be warned. When the Lord rayned vpon Sodom and vpon Gomorrah by fire and brimstone and fire from heauen, there were segregated from thousands. *Exo. 12. 37.* And the children of Israel iournied from Ramases to Succoth about 600000. on foot that were men, beside children. God said; Surely, *Dent. 1. 35.* there shall not one of this euill generation see that good Land which I sware to giue vnto your Fathers. Caleb, Ioshua, and little ones were accepted; the other were commanded to turne backe. How many were excluded from the heavenly Canaan, which this Land was a type of, I leane to the Lord. It is a fearefull example, *Psa. 95. 11:* for he calles it his Rest. It is mentioned, *Eze. 14. 22.* Among many God reserued but a small remnant for his Church. S. Paul doeth paralell the place of *Esay 10. 22.* Esaias also cryeth concerning Israel; though the number of the children of Israel bee as the sand of the Sea, a remnant shall be saved. These documents, rather threatnings, should deterre men from their owne detrimēt. God spared not the Angels that sinned, but cast them downe to hell, And spared not the old World. And turning the Cities of Sodom and Gomorrah into ashes, condemned them

them with an overthrow, making them an ensample vnto those that after should liue vngodly. *But conscience is scant, sinne is excessive.* Mat. 24. 37. As the daies of *Noah* were, so shall also the comming of the Sonne of man be.

Consider the comparison. They eat and drinke, so do we superfluously: they bought and sold, so doe we deceitfully: they loued the world, so doe we egregiously: here repugnant; they planted, we plucke vp, to the pzeiudice of the next possesse. Every one for himselfe; the Proverbe is fearfull. *Pha- nic* are deluded, and from Heauen excluded; for God is not feared. Christ bids vs watch for his sudden comming. These motives might moue vs to contrition, vigilant expectation, and supplicate for mercie every houre.

When *Sodom*, and her sister were consumed, and all the world drowned, few faithfull were found. How few God shall find, when he comes with fierce fire, hee *Omniscient* knowes. He shewes by his Word, the world shall be worse. *Luke* 18. 8. When the Son of man cometh, shall he find Faith on earth?

Alas, what order of life will this world leade? No true Faith, no Saluation. This excites to examine our selues, not doing as most do. For *Atheisme*, *Deuotionisme*, *Self-loue*, *Idolatry*, and all other impietie cries in the eares of the Lord that liuely Faith is little, and that Christ shall finde very little. The Diuels lease draves to ende, therefore he is greedy to get. *Rev.* 12. Woe to the inhabitants of the earth, and of the Sea, for the Diuell is come downe vnto you, hauing great wrath, because hee knoweth he hath but a short time. *Mark.* 9. When Christ commanded him out of a Child, *Vers.* 26. He cryed, and rent him sore, and came out of him. So now his time is short, and he makes hauchte, fiercely seeking whom he may deuoure.

Hee assays at the vertuous: so doe his Adherents. He spares such as serue him, he knowes they are his: they helpe him to entice Gods children. *Hilarius.* Dulce Diabolo, nas peccare. It is sweete to the Diuell to see vs sinne. *Leo:* aut impetrat mortes, aut impetit mores. If he cannot kill a man, he will corrupt him. He is subtil to seduce. This worlds grooves

ungodly, the naxer the ende, the more ungodly.

Saint *Paule* prophced, *2.Tim: 3.* This know also, that in the last dayes, perillous times shall come. We expresseth a Catalogue, whereby is apparant, that men shall be committers of capitall Crimes. Traytours, heady, high-minded, louers of pleasures more then louers of God.

It appeares people will grow gracelesse, God little regarded, but dishonoured, and lusts fulfilled: so that such as run to riot, shall live most in quiet, and that any thing that increaseth sinne, will be much gaine got by, the Diuell and all quickly. Watery Bokes will be perused, the god lesse blest. A flood of wickednes will flowe. The prophane shall be extolled: Gods people not esteemed. For haters of that which most shall loue, shalbe hated: and most men shall make pleasures their God.

That which men shall loue most they shall make their God.

But men shall loue pleasures most. *Ergo,*

Men shall make pleasures their God.

It may be saide then of Selfe-loue, Pride, and Pleasure, *Hac tria pro Trino Numine mundus habet.* This is the Trinitie which the world doth worship.

Noah forewarned the olde *World*; which was drowned. Preachers do teach vs, Lawes doth enforce vs, yet our harts are vnreformed. The righteous soule of *Lot* was vexed at peoples impietie, which were destroyed, and hee preserved.

2.Peter. 2.9. The Lorde knoweth how to deliuer the godly out of temptations, and to reserue the vniust vnto the day of iudgement to be punished.

If Gods seuerer threatnings, nor louing admonitions, the multitude destroyed, the small number preserved, make vs not to amende: Yet thinke of Christs wordes, whereby is shewed few are saved in respect of the damned. A malefactor feareth no halter till he haue it; and many feare no Hell, till they seele it; Therefore to such I expresse an Epitome of paines.

A short discourse of long Destruction.

The Pangs of Hell are so unspeakeable, as no mortall tongue can expresse. The Damned shall see the seuerer torments

Wrath of God lie vpon them for ever; which is greater & sharper then all fier, & words, paines, & Plagues of this world. They shall be enuironed, filled, terrified, and tormented of dreadfull Duels to whom they haue serued. Soule and bodie for ever shall suffer hozroz. A liuing death, pangs must be abided. A dying life neuer ended. An euerlasting burning intolerable, yet inexplicable: Our fire may be extinguished, but y^e fier that neuer shall be quenched, the destruction is euerlasting. *Mark. 9.*
2. Thess. 1. 9. Infinite pangs are prepared for the enemies of the infinite G O D. Had they euer lined here, they had euer bene obstinate, therefore euer punished.

Fear and tremble, for that derogate God of his glory, and attribute it to creatures. For prophane Prodiggalls, bolde to blasphemie him, burne not in Eternall fire.

Oh Atheist, beliene in the Almighty; O Penitent, nourish no iniquitie. Whorish Wabods, sucking Sodomites, Cozen-holders, soze-stallers, poze-staruers, pitilesse partialls, which concur to defraude the friendles, in hell is direfull euilution. Our fire is ordained to comfort, that to torment: ours giueth light, that vtter darknes. Our fire is substantiall, so is that. But our fire wasteth that it burneth: but hell fire much hotter, burneth soules and bodies, yet wasteth them not. *Math. 5. 22.* Christ threatneth with hell fire. There wilke Passion, Propassion, Sympathie, & fellow-feeling of soule & bodie: And for finite lewd pleasures together, they shall haue infinit pangs. *Pf. 11. 6.* Vpon the wicked he shall raine snares, fire & brimstone, & an horrible tempest, this shall be the portion of their cup. The sulphureous pit is deepe and dolefull. *Psalme. 9. 17.* The wicked shall be turned into hell, and all the Nations that forget God. *Math. 23.* They shall be bound hand & foot, and cast into viter darknes, there shall be weeping and gnashing of Teeth. Conseners, Thäues, and Murderers, which flie with mens gods, shall there be stayed.

When starter return, least death & hell solke to thā. As the ascensions of the Impious ascended not to Heauen, but were holden to wne to the lusts of their bodies: So soule and bodie shall descend to wne to Hell torments, and therein be holden.

Ezek.

Ezek. 31. The prophet speaketh of the wicked, that they are gone down to hell. *Pf. 55.* Let them go downe quick to hell.

And the smoke of theyr Torment ascendeth vp for euer and euer: And they haue no rest day nor night. Hell is below, fearfull, and farre from Gods fauour.

There is no hope of health, no remedie for reliefe, they sigh and sorrow in death euer, but die neuer. Here children for parents, and parents they; children run to hell, and may helpe it.

Aug: *In inferno nulla redemptio: quoniam nec pater ibi potest adiuuare filium, nec filius patrem.* In Hell is no redemption, for the Father cannot helpe the sonne, nor the sonne his Father. *Luke. 16. 24.* Dimes could not haue one drop of water to coole his tongue, tormented in this flame.

If Securitants did but touch our fire, and thinke of Hell fire, they would consider. To see the Diuell here in his vglie shape, would distract the stoutest; and to heare soules shriake, affright them; to looke doونه so depe, dismay them.

Oh unspeakable! to see and seele the Diuell oztize them downe, and torment them. O ye which consent to deceipt the scoundles; and if ye obtaine it not, it's him you ayme at: vse not oppression, make restitution. Passe not to Hell, there Pangs pricketh, feare frighteth, fire frieth, Diuels dismay men, and griefe of Conscience gripes them. To be terrified in hell torments one minute, is moze bitter then a thousand yeares pleasure here is sweete.

A supposall. O ye Sarcasticall scoymers, that reioyce in Sodisime, consider this. And ye that blaspheme Gods Name, Presuppone (I pray) that one in hell were here againe, vpon condition to be a true Christian; Oh he would fast, pray, crye for mercy, and mourne for peoples miserie: not ceassing, but saying, People repent, turne vice to vertue; It may be, his comforts et al in sensuaitie, would mourne and admire it, which now bears of hell, and amend not.

Pray and repent, for none can come from hell to make restitution, but are holden in chaines, euer in pangs, easelesse, hopelesse, and remedlesse. Embracers of Whores shall be bviuised of Diuels. Pyrrh vs Meretrix, wil cause sad conuuls.

Lead

Leaue eyes shall see *Lucifer*. For light regard of Gods *Ubiquitie*, they shall haue miserie. For detaining goods wrongfully, soule fiendes shall wrong this. He that borroweth like a lamb, and detaineth like a Lyon, speaking euill in trade of payment, shalbe pained. Lyons haue pittie. Hastes mitigate their furie. But the Diuell is euer furious. His adherents here are mercilesse, to make the aged ioylesse.

They spight at their prosperitie, reioyce at their aduersitie: they doe them wrong, make them sad, and account them Melancholy. The stout are astonied, when God sends thunder and Lightning: much more shall they feare, when fierre Fire shall pierce them, and *Sathan* torment them in the lothsome Lake of lamentation.

The fearfull flashing fier, the spight of dreadfull Diuells, the sobbing sighes of soules, the roaring of fierre fiendes, filthy saucours, and dolefull deane, though they felt no other paine, will be able to breake the heart; if so, paines would not decrease.

Curses then shall be effected. *Deuteron: 27. 19.* On him that peruerteth the iudgement of the Stranger, Fatherlesse, *Zach: 7. 10.* and Widow; the sealing of the full reuealing of the wrath of God will be woefull.

Virgil speaking of the punishment of men for vices, said in his 6. booke of *Eneydes*, A hundred tongues cannot expresse the paines men suffer in Hell. For lothsome Lust, they haue lost the unspeakable Joyes of Heauen, and procured the Pinching pangs of hell; banished from God and his Saints forever, to be with vggly Diuells, *Iudas* and *Julian*.

To be excluded from Heauen, and included in a Prison without paine were pkesome: But to be in that Pit in unspeakable pangs and endlesse, is most grievous.

They shall be euer shut out from the doore of Gods mercie: *CHRIST* will say, Depart from me, yee cursed, into euerlasting fier, prepared for the Diuell, and his Angells. *Math: 25.*

Christs coming to such will be terroz, his seuerer Sentence more terroz, Hell torments most terrible. *Christs* will diuide his Shape from the Coates. *Math: 3.* And gather his

Wheate into the Garner, but will burne vp the Chaffe with vnquencheable Fire.

Luke 13. All the workers of iniquitie shalbe therein is weeping and gnashing of teeth, when they shall see Abraham, Isaac, and Jacob, and all the Prophets in the Kingdome of God.

As Dimes saw Lazarus with Abraham, so shall the damned see Gods Childzen. And thereat bee vexed and amazed, sighing and saying they had such in derision. *Scurrilous Scasmus* shall confesse his foolishnes.

*Mockers
shall mourne.*

Conzeners which scozne true dealers shall lament with heart-smart, and heavy wey-hoe. *1. Cor. 2. 18.* Had they bene fores of this world, and belong'd to CHRIST, they had bene dignified, not damned.

The craftie crue shall haue scolding. For leaudnesse, langing, For abusing of Wealth, wayling. For Adultery, Destruction; uttering and iterating, Woe worth the time they hated to be counselled.

If a malefactor were cast into a burning Brickhill, he would stare and start, stamp he could not, but be quicke dispatched. Why then are we so farre from seruing God, and nere Satan in sinning, to procure endlesse Hell fire?

Men heare this, and lise amisse, because they are gracelesse: the neuer-dying worme, and dreadfull second death is procured. We embrace present pleasure, and feare no future paine.

Some lise as though there were no Hell; and aske where it is, hasting thither. Our euill Affections are below, and Hell is lower. *Prov: 15. 24.* It is beneath, vnpleasant, Painfull. Hell is deepe. *Prov: 9. 18.* The Damned are boyde of hope and recouerie. The vnsatiable shall saie, that (*Prov: 27.*) Hell and destruction are neuer full.

It is large and deepe for manie, yea for most. The wicked Rich, and wicked Poore, shall into the gulfe of garboyles.

In the two last Chapters of the *Reuel:* is mentioned a Catalogue of manie that shall into Hell, they shall finde and seele it so *Circumscriptina*, that they shall neuer bee in Heauen, which

which GOD hath prepared for his Elected; and ordain'd Hell for the Rejected: they are *Opposites*: For in this *World* there is partition of Affection, and the contrarietie of effects euer shalbe.

In Heauen Joy, and praising of GOD amongst Angels: In Hell horroz, cursing they: Parents, Wytth, and bering amongst Diuels. Vicious Aghts will affright them, and eternall fire afflict them.

Thou Loyterer, that canst not abide to labour; how wilt thou then abire then to languish? Satban enticeth thee to tush, but tush wilbe turned to terroz; for dayes of darknes, thou shalt haue fire and darknes.

Denils will daunt thee, they roare iresully, Soules shake mournfully: the intollerable torments are abidelesse, and endlesse.

Minos examen, Radamanthus dat cruciamentum: tertius bene Frater, tertia iurat tenet. One Diuell rippeth by thy examination: an other Diuell tormenteth thee; and the third is not behinde to adde one torment to an other.

Thou shalt bee prickt for thy Impietie, pierced for thy Periturie: thy hatred to such as abhorred thy leaude life shal hurt thee. Thou shalt see how the Diuell deceyved thee here, to torment thee there.

The partiall, that doe euill one for another, shalbe in Hell together. Here is *Time*, men must redeme it; after this Life, no time but Eternitie. Once in Hell and euer, without mitigation, or intermission.

O how shall the soule and body abide such torments, as are sharper then all the diseases of this world are, being vpon one lying alieue here in a fiery furnace? A minute of time would kill vs.

When millions of millions of yeares are expired, the ende there is not the nether. It is no Lease, but endlesse.

Consider this. yee that sake out the helplessse, and bozrowe their gods by great protestations, yet detaining, not fearing Conuiction; as if for a dish of Apples, yee could preuent the right of the Friendlesse: *Indus* restored, you stole it.

A little Thiefe goes mourning to the gallowes, when a greater reioycesth in guilefull getting. Shifters that assist him, are not much unlike him.

In Hell such wrongers shall bee wrong. There will be Roaring, Skriking, Garboyles, Griefe, Cussling, Clating, Staring, Crying, Mourning, Howling, Sighing, Sobbing, Stretching, Wanting, Gasping, Gnashing, wringing Mouthes, Handes and Fodges : thinke on Death, thinke on this, it's fearefull to heare, woyle to see. Many are willing to escape it, but loue of Lust lets it. Toth-ake is painefull, and Heart-ake giues the *Ultimum Vale* ; but in Hell, all parts are euer perplexed.

Sathan hath consened some to shorten their dayes, that could not endure griefe: which they would neuer haue done, had they knowne the pangs of Hell : they that regarde not GOD here, shall feare, and see his Judgements there.

Oh hard heart, that no call can penetrate, thou shalt relent, too late shall be thy contrition. For in Hell is woe and wayling, horror, and terror. *Reuel: 20.* It is a bottomlesse pitte, for the pittilesse, a Lake of fier and Brimstone. Where the Beast, and the false Prophet are, and shall be tormented day and night, for euer and euer.

Quarrellers shall quell in hell, Furthurers shall mourne, the blond-thirstie, shall be thirstie. Thieues bories shall be bitter. Pangs endlesse, will make them comfortlesse. The worme of Conscience remaineth, fierces fier endueth.

Idolators pray to God, to no creature. Saints search not thy heart, but onely thy Creator : the Cursed shall be crushed in the burning Lake, which is the Second-death.

When so many yeares are expired, as in Earth and Sea are sands, and dropes of water, the ende is not the naxer. Heane leauidnes, beliene this; It's better to be a foade, then to see this. Seruers of Anne, shalbe subiect to Sathan.

Psal: 50. 22. Wantinnesse causeth heauinesse. Now consider this ; yee that forget GOD.

Art thou cometous and voluptuous, flattering Superiours, defrauding Inferiours: let not pleasure, muche and many hale thee to hel, giue that which hurts thee to them that haue not. Art thou wealthy & wilfull: it is wofull: with a naughty matter do not perseuere, and vndoe men for euer. Adulterers be no assistants, repugne euill doers. Burne not; for, *bona ommissa, mala commissa*: the pangs are so intollerable, as to thinke on is terrible. Thou that flatterest thy friend with league of lenitie, and with thy mates seekest his infamy; Iudas the Traytor, was such a deceiuer. And ye that are mercylesse to the aged, and to the poore in their sicknesse, the same qualitie hath the Diuell: if he haue thee in hell, he will stay thee, fry thee, and with byrnsome baste thee, and in stead of coale liquoze, giue hot Lead: if thou wilt not come there, resist all things that draw thee thither: Mat. 10. 28. Feare him that can destroy both body and soule in hell. God God, we pray thee, keepe vs from Gehenna; it is thy mercy to spare vs, we all deserue those torments. Blessed Trinitie, guide vs to felicitie: to thee be all honour and gloze for euer, Amen.

Sit Deus laus in seculo. Sic fiat.

¶ Comfort for the contrite.

WHENDE in sacred Scriptures that few shall be saued in respect of the damned, and that the pangs are unspeakable, infinite, and in explicable. He hath shewed thee, ô man, what is good; and what doeth the Lord require of thee, but to doe iustly, and to loue mercy, and to walke humbly with thy God? We must turne from sinne, and walke in newnesse of life. To be a new creature is required: we sinne oft, abhorre it, and preuent it. Repent with detestation, haue dayly reuocation and amendment: haue Wyle with thy Lampe. Sauiing grace and regeneration must be with a Christian profession. See faithfull, as Peter, well doing, as Dorcas: haue a god desire, despayre not; no disdence, confidence; hate thy sinne: Christ calleth such to giue them rest: Mat. 11. 28. A bruised reede shall he not breake,

Mic. 6. 8.

Mat. 11. 28

- Ezech. 38.* and smoking flaxe shall hee not quench. Come to him with a sparke of grace, hee will not despise thee. Repent truly, God will forgive thee. Perseuere in pietie to the end. Sozrowe for sinne, loy in Christ, with two contrarieties at once in one subiect. Fight a good fight, finish thy course, keepe the faith. Shrink not like Balaams Ass vnder his burden. *Psa. 27. 14.* Waite on the Lord, be of good courage, and he shall strengthen thine heart. Put on the whole Armour of spirit: *Iam. 1. 12.* small weapons; fight, and faint not. Blessed is the man that endureth temptation: for when he is tryed he shall receiue the Crowne of life, which the Lord hath promised to them that loue him. Resist sin strongly, flye to Christ humbly, hee shed his teares and pretious blood for thee. Weepe thou with Peter, crane with blinde Bartemeus; see Christ by faith, and shew forth fruits with Zacheus. Perseu with the woman of Canaan. Imitate Dauid, boyd of pusillanimity, full of magnanimitie, yet mourned; *Psa. 6. 6.* I am weary with my groning, all the night make I my bed to swimme; I water my couch with my teares. The sacrifices of God are a broken heart: *Psal. 51. 17.* Spirit: a broken and contrite heart, o God, thou wilt not despise. Ioy shall be in heauen ouer such. Therefore with *Luke 15. 7.* submission vse contrition. For as the heauen is high aboue the earth: so great is his mercy toward them that feare him. God giue vs repentante, that we may be faithfull appliers of Christs righteousness, Amen.

Dum Spiro Spero.

¶ Of the ioyes of heauen prepared for Gods Children.

FOr the faithfull penitent which warre against wickednesse is prepared a place so topfull as is vnspcakable: such haue not onely immunitie, and freedome from bondage, but also interest to the priuiledges of Gods children, who are *Rom. 8. 17.* heyres with God, and coheyrers with Christ in his Kingdome: which is by the blood of Iesus, which washeth vs white; without the which is no puritie. God imposed the punish-

punishment for our sinnes upon him, and he hath fully satisfied the iustice of his Father for them. The holy Spirit speaketh to faithfull perseuerers: Bee thou faithfull vnto death, and I will giue thee the Crowne of life. *Reuel. 3. 21.* To him that ouercometh will I graunt to sit with me in my Throne, euen as I also ouercame, and am set downe with my Father in his Throne. *Reuel. 21. 4.* And God shall wipe away all teares from their eyes: and there shall be no more death, neyther sorrow, nor crying: neyther shall there be any more payne: for the former things are passed away. *Verse 7.* He that ouercommeth shall inherit all things, and I will be his God, and he shall be my sonne. Eye hath not seene, nor care heard, neyther haue entred into the heart of man, the things which God hath prepared for them that loue him. *1. Cor. 2. 9.*

When the Quene of Sheba was come to Solomon, shee sayd, 1. King. 10. 7. Behold, the halfe was not tolde mee. So Gods Saints shall then see that the thousand part of those ioyes were not tolde them.

Aug. *O gaudium, super gaudium, vincens omne gaudium, extra quod non est gaudium, quando intrabo in te, ut Deū meū videam, qui habitat in te?* O ioy aboue all ioyes, surpassing all ioyes, without which there is no ioy, when shall I enter into thee, that I may see my God that dwelleth in thee? *Profecto in me totum non intrabit, sed ego in illud totus intrabo.* Truly it will not enter wholly into me by my knowledge, that I may comprehend it, but I shall enter wholly into it by fruition that I may enioy it for euer. It is such free-hold, as is god for vs to build there; an inheritance incorruptible, *1. Pet. 1. 4.* and vndefiled, and that fadeth not away, reserued in heauen for vs. There is beauty, brightnesse, iubilation, exultation, mirth without mourning, heauenly harmony, delectable, unspeakable. Saints shall sing with Angels and heauenly habitants, All glory to the Trinitie. There is health, rest, riches, abundance with continuance. A Paradise exceeding all pleasure.

The Trinity in vnitie shall ioy all hearts, his beauty is glorious,

rious, the longer viewed, the more desired. O excellent Sovereign, brighter then the day Sunne: the skinne of Moses face shone bright by being with God: glistering and glorious then shall men bee, being glorified and ever with God. Sinne shall no more disquiet vs, the flesh and the spirit shall then be at quiet; hauing perfect knowledge, perfect holinesse. For now wee see through a Glasse, darkly: but then face to face: now I know in part; but then shall I know euen as also I am knowne. The Lord God said, There shall no man see me and liue: but there we shall see him, and live. All that reigne with Christ shall haue crownes of righteousness.

1. Cor. 13. 12. also I am knowne. The Lord God said, There shall no man see me and liue: but there we shall see him, and live. All that reigne with Christ shall haue crownes of righteousness.

Exo. 34. 29. 2. Cor. 3. 7. 2. Tim. 4. 8. 2. Pet. 1. 11. Luke 14. 1. It is an euermourning Kingdome. Blessed is he that eateth bread in the kingdom of God. Joyfull is the societie of those heavenly Citizens: the Region is Royall, and a Kingdome exceeding all kingdomes. Rev. 21. It is likened to a City of pure gold, which had no neede of the Sunne, neither of the Moone to shine in it: for the glorie of GOD did lighten it, the Lambe is the light thereof: vers. 25. And the gates of it shall not bee shut at all by day: for there shall bee no night there. We heere are in danger of the Diuell and his darlings: but there shall be no enemy to hurt nor annoy. The glorious Heauen of heauens is not contaminate, but immaculate: there shall enter into it no uncleane thing. Then shall the righteous shine forth as the Sunne in the kingdom of their Father. God will feast his faithfull: at his right hand is fulnesse of ioy; euermourning ioy shall bee vpon them. Aug. There is myght without mone, place without payne, life without labour, light without darknes: there youth alwaies flourisheth and neuer decayeth; there is no torment felt, nor howling heard; no sorrowe, but possession of ioyes euermourning. How glorious things are spoken of this, thou Citie of God: true reioysing is in thy habitation. We shall bee rid from warfare, and bee in wellfare, from sinne, Satan and his adherents, from hunger, thirst, heate, cold, wearinesse, infirmities, dread, doubt, fulnesse, sickness, vexation, death & damnation, & be ever with God our preseruer. God children are glad to see their father here,

here; much more to behold our Heavenly Father, his sonne our
Sauour, the Holy Ghost our Sanctifier there. *S. Iohn* spang in
 his Mothers wombe, at the tidings of our *Sauour*: Angels *Luk: 1.41.*
 praised, and said, *Lu. 2.14.* Glory to God. The shepheards
 went and saw him, published the newes, and gaue praise vnto
 God. *Wdo Simeon* took him in his arms, reioycing. *Wdo Anna*
 gaue thanks likewise vnto the Lord, and spake of him to all
 them that looked for redemption in *Hiernsalem*. *Wh* when
 men and all the hoste of Heauen sing to his *Mausie*, most
 glorious is that harmonie. We shall sing in the presence of
 God, *Halleluiah*, Saluation, glory, & honour, & power, be to
 the Lord our God. *Oh* heavenly harmony, mynth, & melode;
 Blessed are they that are called to the Lambs supper. *M. Brad-*
ford & *Barry* believed this beatitude, and thus did animate
 the young man at the fire. Be of good comfort Brother, for
 we shall haue a merry supper with the Lorde this night. All
 faithful hearts crossed with calamity, and grieved for iniquity,
 be comforted, for shall inherit a kingdom. We shall come to the
 mount *Sion*; not *Sinay* where the Law was given, but to the
 innumerable company of Angels. *S. Peter* saide, for the sight
 he saw on the mount. Lord, it is good for vs to be here. *But*
 then wee shall be in light vntchangeable, and see *Christ* ever in
 felicity, whom his enemies had in obloquie. Those ioyes infi-
 nite passe all ioyes finite. The voyce of ioy and gladnes shall
 be euer in the righteous. *Oh* happy heires of heauily inheri-
 tance, without our defects. *Ang: Deus coronat dñm suu, non me-*
rita nostra. God crowneth his owne gifts, not our merites.
 O blese the Lord: who redeemeth thy life fro destruction: *Psal: 103.4.*
 who crowneth thee with louing kindnes & tender mercies.
 Feare not little flock, for it is your Fathers good pleasure to
 giue you the kingdome. O let vs say, *holy holy, holy, Lord God*
Almightie, which was, & is, & as to come. We shall be Citizens
 with the saints, and of the household of God, dignified and glo-
 rified. In ioy we shall reioyce that our names are written in
 heauen, franchised freemen, irreuocably inrolled, as sure, ra-
 ther surer, then the estate of Angels. We shall haue the frui-
 tion of *Christ*s Resurrection, and be *immursed* from the bon-

Math. 17. 4

Psal: 103. 4.

Lu: 12. 32.

Ren: 4. 8.

bage of death and destruction; Free denizens, freed from miseries and proude peoples malice. These ioyes passe all *Inbilities*. God Iesus bying vs to that blisse. As there is no equality betwixt the Creator, and he here sinfull creatures: So is there none betwixt the ioyes of Heauen, and worldly pleasures. These are ioyes transitory, the other ioyes eternall.

Rom. 8. 17.

Wee shall be ioynt heires with Christ, and partakers of true happinesse. There is no sighing, singing. No heauinesse, Joyfulness. No ignominy, glory. *Holy, holy, holy*, shall be euer ascribed to Iehonab. The Virgins could learne the new song, which followe the Lambe. Oh the ioyfull harmony that wee shall heare, and be glorified euer in glorie. Wee shall haue a palace vnspakable, being deliuered into the glorious liberty of the Children of God. Neither can they doe any more, for they are equall to the Angels, and are the Children of GOD, being the children of the Resurrection. If a man here like heard those ioyes, he would not feele his paine.

Renel. 14.

Luke 20. 36

Oh ioyfull shall we be when we be there, hearing, seeing and hauing vnspakable ioyes. *Erit in Celo domus tua aeterna, si modo bene in hoc tabernaculo uixeris*: Thine house shall bee eternall in heauen, if now thou liuest well in this tabernacle. Lose not that permanent Paradise for this pleasure, which in respect thereof is paine: for the Barley coine, lose not the pretious Pearle: for carnall copulation, eternall benediction: for a minute of selfe-will, millions of yeeres ioyfull. Ah, God forbid, he bids vs returne and receive him: Behold, I stand at the doore and knocke. Receive him, and hee will receive thee, to sit in glory with his Spaiests, which is a dignitie of all dignities.

Aug:

Rom. 3. 20.

Job. 19. 25.

This did mitigate Iobs misery, For I know my Redeemer liueth, & he shall stand at the latter day vpon the earth: and though after my skin, wormes destroy this body, yet in my flesh shall I see God. *S. Paul saith, Phil. 3.* For our conuersation is in heauen, from whence also wee looke for the Saviour, the Lord Iesus Christ, who shall change our vile body, that it may be fashioned like vnto his glorious body,

A Comfort. &c. Our bodies shall bee conformatable to the body of Christ
que

our Head. We shall be like him: ill thoughts, bad motions, and perturbations shall be excluded. We heare this; but he that beloues it, and hopes to haue it, his affection is fixed in heauen. Wherefore pray and repent, so shalt thou haue; what? A wo:ldly commodity for which thou dost venture soule and body? Ah, thou shalt haue a Throne of triumph, exceeding all earthly treasures, to reigne in ioyes for euer. If thou hadst all earthly riches, plentiousnes, pleasures, and pleasantest place on earth, with all elegant objects, princely prospects, dainty delicates, muscall Instruments, swete singers, perfumes, and fine fauours, with all thy vnsained friends, and choyce of chiefe louers: yet all this were paine in respect of heauen, where we shall euer be with our god God: to whom be all praise, honour, power, and glozy now and euer, Amen: with heart and tongue, againe, Amen.

Gloria in excelsis Deo.



PSAL. 66. 18. If I regard iniquity in my heart, the Lord will not heare me.

PROV. 23. 26. My sonne, giue me thine heart.

¶ Pray heartily.

O Heavenly Trinitie, one God in unitie, to thee bee all honour. Glorious God, at thy brightnes, the Sunne, Moone and Starres are abashed and impure in thy sight: much more I, a sinfull creature, which by mine iniquities haue stained those bright creatures. Omniscent God, thou knowest my thoughts before I thinke them, and knewest me before I was. I was conceived in sin, borne in sinne, in sinne I liue. I am by nature the childe of wrath: O giue me grace to be borne from above, that I may enter into thy kingdome. I am not worthy to looke vnto thee, I deserue to bee cast downe to hell; but I appeale to the Throne of thy mercy, in the Name of Iesus my Sauiour, which calleth all penitent sinners to him to giue them rest.

Oh Saviour, refresh my silly soule which cries to thee out of my sin-
full carcasse, that I may apply thy sufferings, merits, and promises
to my soule and conscience, and be accepted through thy righteousness.
My Lord and my God, out of thy side issued the blood of my re-
demption, and water of absolution to purge me from pollution: thou
standest at the dore, and knockest, giue me grace to open the dore of
my heart; touch it with the finger of thy Spirit, that it may be a fit re-
ceptacle to entertain thee. Create in me a cleane heart, o God; and
renue a right spirit within me, that I may resist all euill, and walke
in righteousness and holinesse all the dayes of my life. Let the as-
surance of thy loue wipe all teares from mine eyes: so come Lord Iesus.
Good God forgive me all my finnes for Iesus sake, in whom thou art
well pleased: cloath me with his righteousness, and behold me in him.
I doe deserue damnation; but hee hath payde my ransom. Lord let
me finde and feele thy mercy. Giue mee grace to redeeme the time,
and spend it to thy prayse. Blesse this Realme, our King, Queene,
and Royall Progeny: blesse and comfort all thy children. Make vs
loue those things that thou dost loue; and hate that thou hatest, that
we may keepe faith and a good conscience. And if it be thy will, for-
giue and conuert our enemies. Good God, prepare me and thy chil-
dren fit for thy kingdome. O Christ giue vs grace to examine our
selues whether we be in vs, that we may expresse the power of god-
linesse in our liues. Lord receiue our soules when we depart this life,
that we may prayse thee in heauen eternally. The which pater God
bring vs, for Iesus sake that bought vs: to whome with thee,
o Father, and the holy Ghost, three persons and one God,
be all might, maiestie, prayse, honour, glory,
power and dominion, now and
ouer, Amen.

Watch and pray, prayse God.

FINIS.

